NO

Croſs, no Crovvn:

Or ſeveral Sober

REASONS

Againſt

Hat-Honour, Titular-Reſpects, You to a ſingle Perſon, with the *Apparel* and *Recreations* of the Times:

Being inconſiſtant with Scripture, Reaſon, and the Practice, as well of the beſt Heathens, as the holy Men and Women of all Generations; and conſequently fantaſtick, impertinent and ſinfull.

With Sixty Eight Teſtimonies of the moſt famous Perſons, of both former and latter Ages for further confirmation.

In Defence of the poor deſpiſed *Quakers*, againſt the Practice and Objections of their Adverſaries.

By W. Penn *j.*

An humble Diſciple, and patient Bearer of the Croſs of Jeſus.

But Mordecai *bowed not*, Eſth. 3. 2. Adam *where art thou?* Gen. 3. 9. *In like manner the women adorn themſelves in modeſt Apparal, not with brodered hair, &c.* 1 Tim. 2. 9. *Thy Law is my Meditation all the day*, Pſal. 119. 97.

Printed in the Year, 1669.

To my Ancient Friends F.S. E.B. H.S. J.C. I.N. A.L. M.L. T.C.

MY *Friends*, As you were particularly in my thoughts upon the writing of theſe ſheets; ſo is it not leſs my deſire to make you particular in their publication.

Many have been the Objections with which you frequently have beſet me on this account; but not with that ſucceſs I hope their Anſwers will have with you. My matter, ſtile and method ſpeak not the leaſt premeditation or ſingularity, but that ſimplicity and truth which plainly ſhow the affectionate ſincerity of my heart, and beſt wiſhes for your true happineſs; that from *Defendants* of vain, fooliſh, proud and wanton Cuſtoms, which exerciſe the minds of men and women below the excellencies of Immortality (the higheſt end of their Creation) you may become *Diſciples* of that ſelf-denying *Jeſus*, who firſt brought that great felicity to light, and gladly Sacrifice your all, as but your reaſonable ſervice, in order to ſo glorious a Reward.

By whatſoever is dear, I would beſeech you to relinquiſh *that very vanity of vanities*; I mean, thoſe Faſhions, Pleaſures, and that whole variety of

Converſation which make up the Life and ſatisfaction of the Age; and are thoſe earthy impediments that clog your Souls flight to more ſublime and Heavenly contemplations: they were of old ſumm'd into three heads; *the luſt of the eye, the luſt of the fleſh, and the pride of life,* which are the off-ſpring of the World, and not of the Father.

Reflect upon the incertainty of your lives, the Immortality of your Souls, and that Eternal ſtate they muſt be ſentenc'd to; but above all, be you intreated to eye that Divine Principle engrafted on your minds, in all its holy, meek, and ſelf-denying inſtructions; that being moſtly exerciſed thereby, you may be wean'd from all the glittering Follies of the World (which only weak and forſaken ſpirits pleaſe themſelves withal) and ſenſibly experiment the inexpreſſible delights and raviſhments of Soul, which are the inſeparable companions of ſuch retirements. By which you may be lead into that temperance, piety and ſelf-denial, that will render you ſo many noble Witneſſes, againſt the folly, luſt, and groſs intemperance of the Age, and unqueſtionably entitle you to Honor, Glory, Immortality and Eternal Life, then which, as there can be nothing more truly excellent; ſo, not any thing more earneſtly deſir'd on your account by *Your true Friend, W. P.*

The Preface.

THe Buſineſs of this Preface, is to requeſt of the *Reader* two things for his own ſake, which I have ſo much the leſs reaſon to doubt of being granted, as it would ſhow him very deſtitute of charity, who wilfully would be ſo injurious to himſelf: The firſt is, That he would be very *Serious*, remembring, that he who deſpiſeth what he does not know, beſpeaks himſelf a fool; as well as that he is injoyn'd to try all things, though only obliged to believe what is good The Subject is ſerious, for, it is the bleſſed Croſs of Chriſt; the work it is deſigned for is ſerious, for 'tis the Crucifixion of the vain, wanton and fleſhly appetites of worldly men; and if the Reader be ſo too, I queſtion not but the Juſt Principle (to which I make my appeal) will juſtifie me, and it become inſtrumental to his convincement; but if he ſhall demean himſelf with critical and frothy jeſts, I can only ſay the greater ſhall be his condemnation yet let him remember, that it is the purpoſe of this Diſcourſe to prove what Jeſus Chriſt hath ſaid; namely that for every idle word he ſpeaks, he ſhall render an account in the day of Judgment.

The next thing I have to ask, is, that he would be *Impartial*; for he that reads, and makes his prejudic'd conſtructions mine; or ſeems to ſlight the Subject, Book, or Matter, becauſe he diſreſpects the Author or his Opinions in other points, may give ſufficient evidence of his own weakneſs, but not diſcover mine, ſince there is not any thing leſs becomes an equal Chriſtian temper, then to interpret ill, of that which means not ſo, and to love or hate things by names, and for their Authors ſake; a practice

not more wretched then common: Nay, 'tis the Doctrine, Uſe and Application of too many to learn people to hate others Principles in order to deteſt their perſons, and ſo from an Opinion-difference bring it into a perſonal one, from whence flows all the malice and bitterneſs that reign amongſt thoſe who are called Chriſtians; but if this Reader be ſuch a one, he is either an ill Teacher, or very ill taught; I onely have to tell him, that as ſuch pre-opinion prevents all clear and certain examination of things, (by which he is at a loſs about his own faith and other mens) ſo if he would be benefited by this Diſcourſe; if he would read the character and condemnation of a wicked world; and if he would be truly inform'd of that Life and Converſation which are according to godlines, and give entrance after time ſhall end, into the endleſs Joys of an Eternal Glorious Reſt and Habitation in the Heavens, let him be *Serious*, let him be *Impartial:* And may that Almighty Power, which raiſed Jeſus from the Dead, quicken his mind, and raiſe his affections to the knowledge and poſſeſſion of Immortality; which as it is the whole requital I deſire for my exceeding love and earneſt deſires for the reformation of an intemperate and voluptuous World, to the Self-denying Life, and Innocence of Holy Jeſus; ſo ſhall it be a matter of rejoycing to all the Faithfull.

That the Errors of the Preſs are not the Authors, is to be ſuppoſed; and therefore he reaſonably is to be excepted from the charge of them.

The Contents.

CHAP. I.

SIxteen Reaſons againſt Hat-Honour, and Titular-reſpects. That they are inconſiſtant with the nature of Honour. Honour is in the mind, and expreſt by real ſervice to God or Men. The Hat no expreſſion of Honour; Titles, the Scriptures condemn them. The Effects of Pride and Vanity. No advantage to men and women. Contrary to the beſt Times, the beſt Men, and ſeveral Authors.

CHAP. II.

TWelve Reaſons againſt You to a Single Perſon. *That its contrary to the ground of all Speech. Meer nonſence. Condemned of all Languages. Brought in by ſome* proud Popes and Kings. *Contrary to their Prayers. Teſtimonies from Learned Authors of ancient and modern times.*

CHAP. III.

THirteen Reaſons againſt the Vanity of Apparel, and common Recreations, Pleaſures and Converſation of theſe times. That they are deſtruſtive of their Inſtitution. Sin brought cloathing; and loſs of true Divine Pleaſure, falſe pleaſure. That they are contrary to the Example of the holy Generations: That they are poſitively forbid: That they are inconſiſtant with the Nature of Chriſt's Gospel and Religion. The Effects of Pride and Wantonneſs, deſtructive of Labour, Induſtry, Health, Body and Soul; they enſnare the affections, divert the Soul from Heavenly and Eternal Delights; they are the more pernitious, becauſe they ſeem more innocent then groſſer evils; they occaſion Debts, Poverty, Worldly-mindedneſs, and all Folly;

Folly; *that if such Vanity and Expence were hindered, Debts could be paid, the Poor and Fatherless provided for, and the Nation enriched*; *otherwise nothing but Wrath and Vengeance come from God on such doings. Objections answered. The true Christian Life vindicated from such wanton Inventions, and lustfull Vanities. Several weighty Testimonies of the most famous Persons for* Piety, Power, *and* Learning, *as well living as dying, both Heathens and Christians of Ancient and Modern times, as an intire confirmation of this Discourse, to the Conviction (if possible) of others, as well as Vindication of the Innocent* Quakers. *With a Call, to whomsoever it shall come.*

Several Testimonies.

Of Hat Honour.

1 Luther,
2 Calvin,
3 Marlorat,
4 Jerome,
5 Paulinus,
6 Sulpicius,
7 Causabon.

Of You to a single Person.

8 Luther,
9 Erasmus,
10 Spanish Customs,
11 Lipsius,
12 Howel.

Of Apparel.

13 Solon,
14 Hippias,
15 Gymnosophistæ,
16 Bamburacii,
17 Gynæcosmi & Gynæconomi,
18 Cornelia,
19 Ancient Heathens,
20 Gregory,
21 Jerome,
22 Memorancy.

Of Recreations.

23 Chilon,
24 Bias & Stilpo,
25 Anaxagoras,
26 Themistocles,
27 Socrates,
28 Plato,
29 Antisthenes,
30 Aristotle,
31 Clitomachus & Epaminondas,
32 Phocion,
33 Mandanius,
34 Hipparchia,
35 Quintillian,
36 Tertullian, Chrysostom, Theophilact, Gregory Naz.
37 Ambrose,
38 Augustine,

Polybius,

Testimonies.

39 Polybius, Cicero, Livius, Tacitus,
40 Machiavel,
41 Cardon,
42 Bellonius,
43 Ouzelius,
44 Clemens Romans,
45 Council of Carthage,
46 Gracian,
47 Waldenses,
48 Paulinus,
49 Acacius.

Aged and dying Testimonies.

50 Solomon,
51 Ignatius,
52 Iræneus,
53 Justin Martyr,
54 Chrysostom,
55 Charles *the fifth*,
56 *Sir* Phil. Sidney,
57 *Secr.* Walsingham,
58 *Sir* J. Mason,
59 *Sir* H. Wotton,
60 *Lord* Bacon,
61 *Dr.* Donne,
62 Selden,
63 Grotius,
64 Salmatius,
65 Mazarene,
66 *Prince* Henry.

Conclusion.

67 Philo Judæus,
68 Eusebius Pamphili.

Of the Christian Life; and that the being contented with few things, and using this World as if we used it not, is the true Christian State, and Life; and that the Exercise, Vanity, Curiosity and whole Conversation of this Age are inconsistant with the Spirit and Nature of true Christianity.

Many Errors and Improprieties have escaped the Press, which are not to be charged upon the Author; the readiest present Collection followeth.

Page.	Line.	Errors.	Corrected.
5	6	*counts*	*count'st*
7	22	*requiring*	*required*
8	4	*sustantial*	*substantiall*
11	31	*Pompius*	*Pompeius*
12	33	*for in so doing*	*in so doing*
14	14	*about*	*above*
17	8	*Parts*	*Parks*
18	7	*discussed*	*disus'd*
	25	*men of ordinary trades*	*every man of an ordinary trade*
19	19	*tified*	*fortified*
20	33	*We it is*	*we say it is*

Page.	Line.	Errors.	Corrected.
20	29	which	what
24	14	ſaid	ſaith
26	7	meant	mark
27	25	they ſo far are ſuch	ſuch are ſo far from
30	17	heart	hearts
	18	was	is
32	9	in	on
	26	the marriage bed	marriage beds
33	32	Latudinarian	Latitudinarian
34	2	to the	with the
	12	Heathen	Heathens
38	16	be a right Chriſtian	be right Chriſtians
39	12	be a true Chriſtian or Diſciple	be true Chriſtians or Di-
	35	Pleaſures	Pleaſure (ſciples
40	15	which	with
42	33	are not	is not
46	38	Aleman	Alcman
56	16	to ſecurity	to be ſecurity
57	38	innumerably	innumerable
60	32	dear earnings	dier earnings
65	17	overcome	overcame
70	23	without thy ſelf	with thy ſelf
81	17	Pagon	Pagan
82	29	thoſe	thoſe
84	27	which	
91	laſt	to murder an Heretical Prince then to obey him	To obey an Heretical Prince then to murther him
95	19	or	and
97	4	ſhall	ſhould
98	16	is	are
102	19	And this Nations more pecu-	And more peculiarly fit for
	20	lierly fit for	this Nations
103	28	Pamphilius	Pamphili
	32	Country life	Contrary life
104	24	converſations	converſation
	15	off	and
109	7	rgain	again
110	19	frowns	frown

NO

No Cross no Crown:

Or a few sober

REASONS

Proposed against those frequent Ceremonies of

CAP-HONOUR, &c.

CHAP. I.

To the unredeemed (of all Ranks and Qualities) from the vain Customs of a wicked World.

READER, whether thou art a Night-walking *Nicodemus*, or a scoffing *Scribe*, one that would visit the *Messiah* but in the dark Customs of the World, that thou might'st pass as undiscern'd, for fear of bearing his reproachfull Cross; or else a Favourite to *Hamans* pride, and counts these Testimonies but a *foolish singularity*; to Thee hath Divine Love enjoyn'd me to be a Messenger of his *Truth*, and a faithfull Witness against the Pride and Flatteries of this degenerated World, in which the spirit of Vanity, Lust, Joh. 3. 1. 2.

and all ſorts of impiety hath got to ſo great an head, and lived ſo long uncontrolled, that it hath impudence enough to term its *Darkneſs*, *Light*, and call its accurſed Off-ſpring by the Names due to an other Nature, the more eaſily to deceive: And truly, ſo very blind, and inſenſible are moſt, of what ſpirit they are, and ignorant of the meek and ſelf-denying Life of holy Jeſus, (whoſe Name they profeſs) that to call each other *Rabbi* or *Maſter*; to *bow*, to *greet with flattering Titles, and do their Fellow-Creatures Homage*; *to ſpend time and eſtate to gratifie their wanton minds*; [the Cuſtoms of the Gentiles that knew not God] with them ſignifie no more then *Civility*, *good Breeding*, *Decency*, *Recreation*, *Accompliſhments*, &c. O that men would conſider, ſince there are but two Spirits, (good or evil, that acts them to all things) which really of them it is that doth encline the World to theſe men-pleaſing Cuſtoms? And whether it be *Nicodemus* or *Mordecai* [in thee that doth befriend the deſpiſed Quakers] which makes thee aſhamed to own that openly in converſation with the World, which the true Light hath made vanity and ſin to thee in ſecret? Or if thou art a Diſpiſer, tell me, I prethee, which do'ſt thou think thy mockery, anger and contempt doth moſt reſemble, proud *Haman* or *Mordecai*? My Friend, know that none hath been more prodigal and expenſive in thoſe vanities (call'd Civilities) then my ſelf; and could I have covered my Conſcience under the faſhions of the World, truly I had found a ſhelter from thoſe ſhowers of Reproach that have fallen ſo heavily upon me; but had I (*with Joſeph*) conform'd to *Egypt* Cuſtoms, I had ſinned againſt my God, and loſt my peace: nor would I have thee think it is an *Hat*, *Thou*, or *Rayment*, nakedly in themſelves; or that we would beget any Form inconſiſtant with Sincerity and Truth [there's but too much of that] but the *eſteem* and *value* the vain minds of men do put upon them [*who muſt be ſtript and crucified*] conſtrains us to teſtifie ſo ſeverely againſt them: And this know from the infallible ſence of the Eternal Spirit,

That

That which requires those Customs, begets fear to leave them, pleads for them, and is displeased if not used and paid to them, is the spirit of Pride and Flattery in the ground (though Custom or generosity may have abated its strength in some) and this being discovered by the Light that now shines from Heaven among the dispised Quakers, necessitates them to this Testimony, and my self as one of them, and for them, for a reproof to the unfaithfull, (who would walk undiscerned) though convinced to the contrary) and for an allay to the proud Despisers, who scorn us as a people guilty of affectation, and singularity, from the Eternal God who is great amongst us, and on his way *to root up every Plant that his right hand hath not Planted*, do I declare that this is but the *Seed of exalted* Lucifer; yea, *that wanton nature that must be yoked, and crucified*; and that it may appear what its said to be, let these ensuing serious Reasons have thy Consideration, which were mostly given me from the Lord, in that time, when as my condescention to those things would have been purchased at almost any rate; so, the certain sence I had of their contrariety to the meek and self-denying Life of holy Jesus, requiring my steady and faithfull Testimony against them, as Guests that are forbidden the Heavenly Kingdom that is now once more appearing to the Sons of men, into which whatsoever defiles can never enter.

Sixteen Reasons why Cap-Honour, and Titular Respects are neither Honour nor Respect.

Reason I.

BEcause true Honour is from God, and consists in a virtuous esteem for the only sake of Vertue, manifested in a real service, and actual benefit both to God and Mankind, and true Civility in the right ordering of mens Affections and Actions; but if in Hats, Bows, or Titles,

Levit. 19. 15. 1 Sam. 2. 30.

Titles, then are the moſt profane and deboiſt the moſt civil, ſince moſt expert in thoſe vain Ceremonies, which is impoſſible.

Pſ. 50. 23
Iſa. 33. 15.

Reaſon II.

Becauſe real Honour is a ſuſtantiall thing manifeſted by obedience, which therefore cannot ſtand in invented Geſtures, and moſt deformed Cringings, after mens wanton Invention, or in any ſhaddow void of the thing it ſelf, which it muſt neceſſarily do, in Caſe the Ceremony of the Hat be an honour or reſpect.

1. 2. 25. 13

Reaſon III.

Becauſe no man can honour and diſhonour a man under that Honour; but its well known what grudges, ill-will, animoſities and bitter hatred reigns in the hearts of ſuch Hat-Honourers at the time of their falſe reſpects.

Prov. 3. 16.
Ch. 11. 8.

Reaſon IV.

Becauſe Honour *properly aſcends*, not deſcends, yet the Hat is ne'er as frequenly off to equals, and inferiours, as to Superiours.

Reaſon V.

If pulling off a Hat, or Title, were to pay honour; who ſo vile, who ſo wretched, who ſo envious that could not honour? But this is to make honour (as ſuperſtitious mendo Religion) to conſiſt in ſome external appearances, which may pleaſe, but never profit any; wherefore, it cannot be conſidered as of the nature of true honour, which is a vertuous Reſpect to what is vertuous, demonſtrated by ſome ſubſtantial good.

Prov. 11. 16.
Ch. 15. 33. and 26. 1. 8.

Reaſon VI.

Honour was from the beginning, but Hats, and moſt Titles, here of late; therefore there was true Honour before Hats or Titles, and Conſequently true Honour ſtands not therein.

Reaſon

Reason VII.

Becauſe if Honour conſiſts in ſuch-like Ceremonies, then will it follow that they are moſt capable of ſhewing Honours, who perform it moſt exactly according to the mode or faſhion, by which means man hath not the Meaſure of the true Honour from the Juſt Principle in himſelf; but the fantaſtick dancing Maſters of the Times, wherefore many give much money to have their children learn their honours, (falſly ſo called;) and what doth this but totally exclude the poor Country-People, who though they *Plow, Till*, go to *Market*, yea, in all things obey their *Juſtices, Land-Lords, Fathers*, and *Maſters*, ſcarce uſe their Hats, or thoſe Ceremonies; but if they do, they are eſteemed by a *Court Critick* ſo ill-favoured, as only fit to make a jeſt, or be laugh'd at; but what ſober man will not deem their *obedience* beyond the others *vanity* and *hypocriſie*.

Reason VIII.

Real Honour conſiſts not in a Hat, Bow, or Title, becauſe all theſe things are purchaſeable by money; for which reaſon how many Schools, and perſons are there in the Land to whom Youth is generally ſent to be educated in thoſe vain faſhions, whilſt ignorant of the honour that is of God; whereby their minds are allured to viſible things that periſh, and inſtead of *remembring their Creator*, are buſied about Toys and Fopperies and ſometimes ſo much worſe as to coſt themſelves a diſinheriting, and their indiſcreet Parents grief and miſery all their dayes. Eccl. 11. 1,2,3,4.

Reason IX.

True Honour ſtands not in theſe Faſhions, becauſe they had their riſe ſince Honour, and have been brought forth by the Spirit that captivated from God, and led men and women

1 John 2. 15, 16. James 2. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. Jude 16.

women to please the lust of the eye, the lust of the flesh, and the pride and flattery of life, both in themselves and others, and which are used either to please themselves, or for fear of others, or because others do it, or out of shame, or fear of being reproached, or with design to flatter Superiors, equals, or inferiours, from whom some profit may be expected; all which is contrary to the nature of true Honour that comes from God, and onely is paid by a good esteem in the mind, shown by some real service to God, or godly men; yet if such honour were to be paid, since persons are of divers ranks, it will be requisite, that some Law or direction be given, how low to bow, pull off the Hat, &c. since to give more then is due is an abuse of Honour; but would not these be ridiculous, as 'tis to use them at all?

Reason X.

We cannot esteem pulling off *Hats*, *Bows* or *Titles* to be real *Honours*, because such like Ceremonies have been prohibited by God, and his servants in days past; neither did the holy Men of old respect mens persons, as may be seen in the case of the *Israelites*, who though other Nations had many Lords, and many Gods, yet one was their God, and him only must they bow unto, and reverence his holy Name.

Matth. 20 25, 26, 27 Luke 22. 25, 26, 27.

Reason XI.

This made *Mordecai* (who stands a Representive for the Jew and Circumcision in heart) rather expose both his own, and whole Nations life to Hamans rage, and Cruelty, (whom the King had so much honoured, as to require all in his Court to pay him homage) then gratifie the Nations Custom, in bowing to the Kings Favourite, so hatefull are vicious men and vain customs to the pious and sincere.

Rom 2. 28, 29. Esth. 3 2.

Reason

Reaſon XII.

Its manifeſt from the Caſe of the Centurion in Chriſt time, who made not the honour and reſpect due to him from his Souldiers to conſiſt in Hats, Geſtures, or vain Ceremonies, but in the ready execution of his Commands, as when he ſaid *to one, Go, and he goeth; and to another, Do this, and he doth it*; nor is it practiſed now amongſt Souldiers, (as being an effeminate Cuſtom, unworthy of Maſculine Gravity,) yet are they obedient, and truly honour their Officers. Matth 8. 5. to 12. Luk. 7 6, 7, 8, 9.

Reaſon XIII.

The very practiſe of familiar greeting, with ſhew of reſpect to each others perſons, was ſo ſeverely reprehended by the *Lord Jeſus Chriſt*, that he *makes* it a *mark* of the *Apoſtacy and wickedneſs of that Age, of ſo great ſhew of Profeſſion*; for he gives it in charge to his Diſciples, that *they ſhould beware of thoſe that love ſalutations, and to be called Rabbi, or Maſter of men*; a mark of honour in thoſe times, &c. for *he that is greateſt among you ſhall be your Servant, ſayes he to his Followers: and call no man Maſter, for one is your Maſter*; and *James* as expreſly enjoyns the ſame; *My Brethren, Be not many Maſters, knowing that we ſhall receive the greater condemnation*; by which it is apparent, that the true Diſciples of Chriſt were not to aſſume Lordſhip, nor Superiority, as was the Cuſtom of the Heathens; but that they ſhould know a religious community, and live as Servants to each others neceſſities, acknowledging but one *God*, one *Lord*, one *Law-giver*, and but one *Maſter*, even Jeſus Chriſt, who is God over all: neither hath it been uſed among many Nations to give great *Titles*, or call Magiſtrates by other names then what they ever had; as particularly amongſt the *Romans*, namely, *Brutus, Valerius, Cato, Marcellus, Scipio, Pompius, Cicero, &c.* In Scripture, *Adam*, (though Lord of the whole World) *Cain, Abel, Enoch, Noah, Abraham, Lot, Moſes, Chriſt Jeſus, Matthew, Mark, Luke, John, Paul, Peter,* Mat. 23. 5. to 12. Mark 12. 38. Luk. 22. 43. Joh. 5. 44. Jam. 3. 1. Iſa. 33. 22. Jam. 4. 12. Plut. In. vit. Rom.

Peter, James, &c. nor is it common, or pertinent in Greek or Latine Authors, to mention, or quote the Names of any, but as already inſtanced; as *Irenæus, Tertullian, Juſtin, Alexander, Conſtantine, Juſtinianus, Maximinian, Theodoſius, Jerom, Barnard, Luther, Savania, Calvin, Beza, Grotius, Voſſius, Amiraldus*, and the like; yet doth not this in the leaſt diminiſh or detract from their reputation, or diſcover the leaſt diſ-reſpect or incivility in any to mention their names as thus expreſſed, ſince its the practiſe of all Writers; nor do our Engliſh Hiſtories, beſtrew our Anceſtors with thoſe vain and ſuperfluous *Titles*, which are common in theſe dayes, and without which men are reputed rude, and ill-bred, much contrary to the Example and Precepts of Chriſt Jeſus, who elſewhere tells the Jews that the *reaſon why they did not believe in his meek and ſelf-denying Meſſage, was, becauſe of their receiving honour one of another.*

Joh. 5. 44.

Reaſon XIV.

God is declared to be *no Reſpecter of Perſons, but as they fear him, and work Righteouſneſs*, and *James* condemns ſuch who *hold the Faith of the Lord Jeſus Chriſt, the Lord of Glory, with reſpect of Perſons*; telling them that they muſt not *accept any man for his gay cloathing, rich attire, or outward appearance*; neither *reject the poor, or ſet the rich above him, for that God had choſen the poor of this World rich in Faith; and that if any ſhall fulfil, or keep the whole Law, and yet fail in this of reſpecting mens perſons, he is guilty of all*; wherefore all ſuch flattering Titles, (as to call men what they are not) and fond Ceremonies of the Hat, &c. to a mortal perſon, and that for any external conſideration we utterly deny; and as becomes the Children and Servants of the only true God, we ſhall not, we cannot reverence, reſpect, or bow to the perſons of men, nor give flattering Titles, leaſt as *Elihu* ſays, *ſo in ſo doing our Maker would ſoon take us away.*

2 Sam 14. 14.
Acts 10. 27. 35.
Ephe. 6. 9.
Col 3 25.
Jam. 2, 1, 9, 10 11.
Job 32. 22.

Reaſon

Reason XV.

John, who would have paid homage to the Angel that had communicated those Mysteries to him, was forbidden, saying, *I am thy Fellow-Servant*; much less should we to mortal men. Rev. 22. 8. 9.

Reason XVI.

And lastly, from what hath been said of the *Nature* of *true Honour*, and this *false Honour*, and from what Scripture Reason, and Example do afford, as well as from the Infallible sence we have of the corrupt ground and nature of these vain Respects, fond Ceremonies, and titular Honours; in obedience to the God whom we serve, we utterly disclaim those Customs, as the off-spring of *Pride*, *Vanity*, *Flattery*, *Lust*, *&c.* which have so universally reigned over the Earth, and are the customs of the Nations in their fallen and degenerate state, from which we are redeem'd, and therefore live Witnesses against all such (practices) as knowing its not for us to be conformable to the fashions of the *world which pass away*, *but transform'd in the renewing of our mindes*, *that we may do his will*, *and abide for ever*. Rom. 12. 2. 1 Cor. 7. 31. 1 Pet. 1. 14. 1 Joh. 2. 17.

The Testimonies of Ancient and Modern Writers.

TO which let me add a Testimony or two from the Writings of former times, as what through the prejudice that's received against us in these, may be of greater moment, and more successfull: *Marlorat* out of *Luther* and *Calvin*, upon the remarkable passage of the Apostle *James*, gives us the sence those primitive Reformers had of *Respect* to *Persons*, in these words; *viz.* 'To re-'spect persons (here) is to have regard to the outward 'habit, and garb; the Apostle signifies that such respecting 'of persons is so contrary to true Faith, that they are al-'together inconsistant; but if the pomp, and other 'worldly regards prevail and weaken what is of Christ, its *Marlorat* out of *Luther* and *Calv.*

'a ſign of a decaying Faith; yea, ſo great is the glory and 'ſplendor of Chriſt in a pious Soul; that all the glories of 'the world have no charms, no beauty in compariſon of 'that unto one ſo religiouſly inclined; the Apoſtle maketh 'ſuch reſpecting of perſons to be repugnant to the 'LIGHT within them, inſomuch, as they who follow 'thoſe practiſes are condemned from within themſelves; 'ſo that ſanctity ought to be the reaſon, or motive, of 'all outward Reſpect, and that none is to be honoured 'upon any account but holineſs: But if ſo, doubtleſs thoſe *Nuſeries of fantaſtick Cringers, antick Dancing-Maſters, and flattering Temporizers* will be of very little reputation; but I ſhall add to theſe the Admonition of a learned Writer, called a Father, who lived aboue 1100 years ſince, of great eſteem both with Proteſtants and Papiſts; namely, *Jerome*, who writing to a noble Matron *Celantia*, directing her how to live in the midſt of her proſperity and honors, amongſt many other Religious Inſtructions, ſpeaks thus: *Heed not thy Nobility, nor let that be a reaſon for thee to take place of any; eſteem not thoſe of a meaner extraction to be thy inferiours, for our Religion admits of no reſpect of perſons, nor doth it enduce us to repute men from any external condition, but from their inward frame and diſpoſition of minds; it is hereby that we pronounce men noble or baſe; with God, not to ſerve ſin is to be free, and to excell in vertue is to be noble, God hath choſen the mean and contemptible of this world whereby to humble the great ones; beſides it is a folly for any to boaſt his Gentility ſince all are equally eſteem'd by God; the ranſom of the poor and rich coſt Chriſt an equal expence of Blood; nor is it material in what eſtate a man is born, the New Creature hath no diſtinctions; but if we will forget how we all deſcended from one Father, we ought at leaſt perpetually to remember that we have but one Saviour.* But ſince I am ingaged againſt theſe fond and frothy Cuſtoms, (the proper effects and delights of vain and proud minds) let me yet add one much more memorable paſſage, as it is related by the famous *Caſaubon* in his Diſcourſe of *Uſe and Cuſtom*, where he briefly reports what

Jerom Epiſt. ad Celant. Int. oper.

Cauſab. of Uſe and Cuſtom, pag. 169.

what past between *Sulpitius Severus* and *Paulinus* Bishop of *Nola*; (but such a one as gave all to redeem Captives) he brings it in thus: 'He is not counted a civil man now, 'of late years amongst us, who thinks it much, or refuseth 'to subscribe himself Servant, though it be to his equal 'or inferiour, yet *Sulpitius Severus* was once sharply chid 'by *Paulinus* for subscribing himself his SERVANT 'in a Letter of his, saying, Take heed hereafter how thou 'being from a *Servant called into Liberty*, dost subscribe 'thy self *Servant* unto one who is thy *Brother*, and *Fel-'low-Servant*; for it is a *sinfull flattery*, not a *testimony of 'humility* to pay those honours to a man, and a sinner, 'which are due to the *one Lord*, *one Master*, and *one God*. This was the sence those times had of the Customs and Fashions so much now reputed amongst people that call themselves Christians, and their Successors; 'twas then a Sin, 'tis now an Accomplishment; 'twas then Flattery, 'tis now Respect; 'twas then fit to be severely reproved, and now (alas!) it is to deserve severe reprove not to use it: O monstrous vanity! O gross impiety! how much (alas!) how deeply have those who are called Christians revolted from the plainness of the primitive dayes, and practises of holy men and women in former Ages! and are become degenerated into the loose, vain, proud and wanton Customs of the World, that knows not God, to whom *use* hath made these things (condemned by the Scripture, Reason, and Example) almost natural; and so insensible are they of their bad effects, that they not onely persist to practise them, but impudently plead for them, and as impiously make a very mock of those who cannot immitate them. I shall proceed to what remains yet further to be proved against those other Customs, the not conforming whereunto makes us so much the Stumbling-block and foolishness of this inconsiderate and wanton Age.

CHAP. II.

Twelve Reasons for Thou, *not* You *to a single Person.*

Reason I.

WORDS are but as so many marks set and imploy'd for necessary intelligible mediums, or fit means whereby men may express their minds and conceptions to each other, from whence comes Society and Commerce.

Reason II.

Though the World be divided into many Nations, which for the most part have singly a peculiar Language, Speech or Dialect, yet have they ever concurr'd in the same numbers and persons, as the *Radix* or ground of all Arithmetical distinction in matters, and proper signification of their minds: as for instance, *I love, Thou lovest, He loveth*, are of the singular number, importing but one, whether in the first, second, or third person; also, *We love, Ye love, They love*, which are of the plural number, because in each is implied more then one; which undeniable Grammatical Rule might be enough to satisfie any that have not forgot their Accidence; for if *Thou love be singular*, and *You love be plural*; and if *Thou love signifies* but *one*, and *You love many*; Is it not as proper to say *Thou love* to *ten men*, as to say *You love* to *one man*? or why not *I love*, for *We love*, and *We love* instead of *I love*? doubtless, it is the same, though most improper and ridiculous.

Reason III.

Because there is not another word extant in any Language to distinguish betwixt one and many, singular and plural.

Reason

Reason IV.

If it be improper or uncivil speech, as teatmed by this vain and ignorant Age; how comes it that *Roman Authors* should be of such esteem in all your Schools and Universities that use no other?

Reason V.

Is it not very absurd that Children should be whipt at School for missing *Thou* for *You*; or as having made *false Latine*, if they place one number for another; and yet that we must be (if not whipt) *Clubb'd*, or at least *reproached* and *laugh'd* at, when we use the same propriety of speech?

Reason VI.

It is neither improper, nor uncivil, but the contrary, because used in all Languages, Speeches and Dialects, through all Ages; as for example, It was Gods Language when he first spake to *Adam*, called the *Hebrew*; also the *Egyptian*, *Sodomitan*, *Garnarite*, the *Assyrian*, the *Caldean*; It was the Language of *Ahasuerus*, *who reigned over* 127 *Provinces*; 'twas *Babilons*; In a word, there's not a Book extant of all the *Oriental Tongues*, that doth not prove and evidence the matter: And now amongst the *Turks*, *Tarters*, *Muscovites*, *Indians*, *Persians*, *Italians*, *Greeks*, *Spaniards*, *French*, *Dutch*, *Germans*, *Polonians*, *Swedes*, *Danes*, *Irish*, *Scottish*, *Welch*; yea, all subdivided Dialects, (so numerous) as well as we of *England*, have no other word to signifie *One* from *Two*, *Singular* from *Plural*, then *Thou* for (but) *One*, and *You* for (never less then) *Two*; by which its evident that *Thou* is no upstart, nor improper, but the only fit and absolute word for to be used in all Languages to a single person. Because otherwise all Sentences, Speeches and Discourses may be very ambiguous, uncertain, and equivocal. If a Jury, or Judge, pronounce a Verdict or Sentence, (three being at the Bar, upon three differing occasions) *You* are guilty, and to die;

Gen. 1. 16. chap 3. 9. Gen. 11. 19. ch. 14. 21. and chap. 20. 3. 2 King. 19. 01. Jer. 13. 12. Hos. 1 1. chap. 6 10. Dan. 2. 16. 17.

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or innocent, and discharged; who knows what they mean, whether but one, or but two, or if all three; and in all common discourse it holds the same; nor can this be avoided but by Circumstances, and many unnecessary circumlocutions; and as the preventing of this was doubtless the first *Reason* for its institution; so cannot that be justly discussed till the Reason be first removed, which can never be whilst two are in the world.

Reason VII.

Because it was first ascribed in way of Flattery to *proud Popes* and *Emperors*, immitating the *Heathen homage to their gods*, thereby ascribing a plural honour, as if one Pope had been made of many Gods, and one Emperor of many men; for which reason *You* (only to be used to many) became first to be spoken to one.

Reason VIII.

Supposing *You* to be proper to a *Prince*, yet not to common persons; for usually his *Edict*, which runs, *We Will and Require*, is in conjunction with his Council; but its not customary nor proper for private Persons to write, *We Will and Require*; and therefore *You* to such is an abuse of the word: but as Pride first gave it birth, so hath *she only* promoted it; for *Monsieur*, *Sir* and *Madam*, were originally names only used to the *King*, his *Brother*, and *their Wives*, *both in France and England*; yet now the Plowman in *France* is called a Monsieur, and his wife a Madam; and men of ordinary Trades, in Cities of *England*, a Sir, and his wife a Dame or Mistress, so prevalent hath Pride and Flattery been in all Ages, as *Howell* relates in his Discourse of *France*.

Howel's History of France.

Reason IX.

Nor can Custom (usually brought to justifie these) be of any force; for though it may have power in some common matters, in the way of Commerce amongst men, yet can it never make that sence which in it self is not so,

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any more then to make a *Horſe* a *Cow*, or *one Man* a *Thouſand*.

Reaſon X.

Becauſe Cuſtom precedes that Authority which gives life to any immitation (as coming from Cuſtom) but this preceeded Cuſtom, therefore not warrantable to be altered by any Authority ſo inferiour to its own.

Reaſon XI.

If *Thou* be improper or uncivil, its to indite and accuſe *God himſelf, all the holy Fathers and Prophets, Chriſt Jeſus, his Apoſtles, the Primitive Saints, and all Languages throughout the World*; which were moſt impudent.

Reaſon XII.

It ſhould not therefore be urged upon us, becauſe it is a moſt extravagant piece of pride & impudence in a mortal man to require or expect from his Fellow-Creature more civil expreſſions, or gratefull terms, then he is wont to give the Immortal God, and Great Creator, in all his worſhip to him; nay, but doth it not teach them to uſe it to one, ſince the contrary implies plurality of Gods? why not then a plurallity of men? but were we not ſo well tified with Arguments in our Defence; certain we are that the Spirit of God ſeeks not theſe Reſpects, nor Titles, much leſs pleads for them, or would be wroth with any that conſcientiouſly refuſe to give them; but that this vain Generation is guilty in all theſe reſpects is but too palpable: *What Capping, what Cringing, what Scraping, what vain Words, moſt hyperbolical Expreſſions, groſs Flatteries*, and *plain Lyes do men and women ſpend their precious time in!* Ah, my Friends! whence fetch you theſe Examples? what Chapter, and what Verſe of all the Writings of the holy men of God warrants theſe things? Is Chriſt your example herein, whoſe Name you pretend to bear; or thoſe Saints of old, that had forſaken the reſpect of Perſons, and relinquiſhed the Cuſtoms, Faſhions, Honour

Jam. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9. 1 Pet. 3. 4, 5.

nour and Glory of the World, which fade and pass away, whose qualifications lay not in external Gestures, Complements, &c. but in a meek and quiet Spirit, adorned with temperance, vertue, modesty, gravity, patience, which were tokens of true honour, and onely badges of respect and nobility in those Christian times? O no, but is it not to expose our selves both to your contempt and fury, that we immitate them therein: And are not *Romances*, *Plays*, *Lampoons*, *Poets*, *Mountebanks*, *Fidlers*, and such like Ruffanly conversation that which most delights you? for had you the Spirit of Christianity indeed, how could you consume your time in so many unnecessary *Visits*, *Plays* and *Pastimes*; in *Complements*, *Courtships*, *fain'd Stories*, *Flatteries*, and *what not*, which never was the Christian way of Living, but *the pastimes*, *of the Heathens that knew not God*? Oh, were your minds transformed, and had you known what it were to have been born again, to take up the Cross, and live therein, these things (which so much please the wanton sensual nature) should find no place: This is not *seeking the things that are above, to have the heart set thus on things that are below*: *This is not working out Salvation with fear and trembling*: This is not crying with *Elihu*, *I know not to give flattering titles to men, in so doing my Maker would soon take me away*: This is not to *deny that selfish part that would delight it self in worldly pleasures, invented by men to gratifie the lust of people*; nor to *forsake the fashions of the world, which pass away, laying up for a more enduring Substance, and Eternal Inheritance in the Heavens, which shall never pass away*. Well, my Friends, what ever you think, your *Plea* of *Custom* will finde no Plea at the Dreadfull Tribunal; and this Spirit, against which we testifie, shall then appear to be what we it is.

Rom. 1 19. to the end. 1 Tim 5. 6.

Col. 3. 1, 2, 3.

Phil. 2. 12.

Job 32. 22

Luk 9. 25.

Mat. 10. 37. 38.

Mar. 8. 34.

Heb. 11. 14, 15, 16.

CHAP.

The Teſtimonies of ſeveral Writers.

Luther, the grand Reformer, whoſe Sayings were *Oracles* with the Age he lived in, and of no leſs Reputation now with many, was ſo far from condemning our plain Speech, that in his *Ludus* he ſports himſelf with a You to a Single Perſon, as a moſt ridiculous and impertinent Cuſtom; *viz. Magiſter vos es iratus*, which is juſt as good ſence as to ſay, *My Maſters, thou art angry*, or what elſe you will that can be ridiculouſly abſurd. Luther Lud. Int. oper.

Eraſmus, a Learned man, and then whom I know not any, we may ſo properly defer the matter too; not only mocks ſo impertinent a Speech, but beſtows a whole Diſcourſe upon its Refutation, plainly manifeſting, that its impoſſible to preſerve Numbers, if *You*, the only mark for two be us'd to expreſs one, as that the original of it was Flattery; and paticularly, Eraſm. Colloq.

In *Spain*, who knows not how contumelous it is among the manly People to ſpeak in the plural number to a ſingle perſon; whoſe gravity and conſtancy do's not a little condemn the fooliſh, fantaſtick and inconſtant humor of our pretended Reformed Country. Hiſt. Hiſpan.

And *Lipſius*, maugre all contradiction, proves that the ancient *Romans* alwayes Thou'd and Thee'd their *Senators* and *Emperors*; and further affirmed, that there was no ſuch thing as *Cap-Honour*, or Titular-Reſpects amongſt them. Lipſ. ad ver. voſſ.

And to conclude, *Howel* in his Hiſtory of *France*, gives us an ingenious Account of its original; whete he not only aſſures us, that anciently the *Peaſant Thou'd the King*, but that Pride and Flattery firſt put inferiours upon paying a plural Reſpect to the ſingle perſon of every Superiour, and Superiours upon receiving, and at the laſt requiring it; and though we had not the practice of God and men, to ſo undeniably juſtifie our plain Expreſſions; yet ſince we are perſwaded that its original was from a How. Hiſt. of France

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partial Reſpect, and meer Flattery, we cannot in Conſcience gratifie them, nor uſe it; and however we may be ſenſur'd as ſingular by thoſe looſe & airy minds, that through the continual enjoyment of earthly pleaſures, have loſt the weighty, ſolid and heavenly ſence of things, yet not to us whom God Almighty has convinced by his Eternal Spirit, of the folly and evil of ſuch courſes, and brought into a ſpiritual diſcerning of the nature and ground of ſuch things, with their defences, they appear to be fruits of Pride and Flattery, and we dare not run into thoſe vain compliances to earthly minds; but having been ſincerely affected with the reproofs of Inſtruction, and our minds brought into a watchfull ſubjection to the righteous Law of Jeſus, we cannot conform our ſelves to the Faſhions of the World that paſs away, knowing aſſuredly that for *every idle word men ſpeak, they ſhall give an account in the day of Judgment.*

And therefore, I would beſeech all people to be cautious how they reproach us on this occaſion; but rather that they would ſeriouſly weigh in themſelves, whether it be the ſpirit of the World or of the Father that is ſo angry with our honeſt, plain and harmleſs *Thou* and *Thee*; that ſo every Plant that God himſelf hath not planted may be rooted out.

CHAP.

CHAP. III.

Several ſober Reaſons urg'd againſt the vain Apparel and uſual Recreations of the Age (as Gold, Silver, Embroyderies, Pearls, precious Stones, Lockets, Rings, Pendents, breaded and curl'd Locks, Painting, Patching, Laces, Points, Ribonds, unneceſſary change of Cloaths, ſuperfluous Proviſion out of ſtate, coſtly and uſeleſs Attendence, Rich Furnitures, Plays, Parts, Mulbery and Spring-Gardens, Treats, Balls, Masks, Cards, Dice, Bowls, Cheſs, Romances, Comedies, Poets, Riddles, Drollery, vain and unneceſſary Viſits, &c.) by which they are proved inconſiſtent with a Chriſtian life, and very deſtructive of all civil ſociety.

Reaſon 1.

BEcauſe Sin brought the firſt Coat: if there had been no ſin, there had been no need of Apparel; 'twas *Adam* and *Eve*'s fall, that made them firſt ſeek a Covering; *They were once naked, and knew no ſhame*; but after Tranſgreſſion they were aſham'd to be longer naked: Innocence was once the only covering, but that being loſt, Neceſſity put them to ſeek a worſe; *Ah bleſſed time, when Purity, not Ignorance, freed them from ſuch ſhifts!* Since therefore ſin brought ſhame, and ſhame ſtood firſt in need of covering, how impudently ſhameleſs are thoſe, who pride and pleaſe themſelves in the *Gen.* 3. 21. *chap.* 2. 15, 16, 17.

 curioſity

firſt Inſtitution is groſly perverted; the utmoſt ſervice that Cloaths originally were deſigned for, when ſin had ſtript them of their native Innocence and great ſimplicity, was to cover their ſhame; therefore plain and modeſt: next, to fence out cold, therefore ſubſtantial: Laſtly, to differ Sexes, and therefore diſtinguiſhing; ſo that then meer neceſſity provok'd to Cloathing, now pride and vain curioſity: In former times ſome benefit obliged, but now wantonneſs and pleaſure: they minded them for covering, but now that's the leaſt part; their greedy eyes muſt be provided with gaudy ſuperfluities, *as if they made their cloaths for triming; and as the leſs ſerviceable part, only for the ſake of other curioſities that muſt be tack'd upon them, although they neither cover ſhame, fence from cold, nor diſtinguiſh ſexes; but ſignally diſplay their wanton, fantaſtick, full-fed, minds.* Then the beſt of Recreations was to ſerve God, be juſt, follow their vocations, mind their flocks, do good, exerciſe their bodies in ſuch practices as might be ſutable to gravity, temperance, and virtue; which now is extended to almoſt every folly that carries any mark below open and ſcandalous filth (deteſted of the very Actors when they have done it) *ſo much are men degenerated from* Adam *in his diſobedience*; ſo much more confident and artificial are they grown in all Impieties; yea, their minds through cuſtom are become ſo very inſenſible of the inconvenience that attends the like follies, that what was once meer neceſſity, a badge of ſhame, at beſt, but a meer remedy; is now the delight, pleaſure, and recreation of the Age: How ignoble is it, how ignominious, and unworthy of a reaſonable Creature? *That which is indued with underſtanding fit to contemplate immortality, and made an aſſociate for God and Angels, ſhould mind a little duſt, a few ſhameful raggs, inventions of meer folly; toyes ſo apiſh and fantaſtick, entertainments, ſo dull and earthy,* that a *Rattle*, a *Baby*, a *Hobby-horſe*, a *Top*, *are by no means ſo fooliſh in a ſimple Child, nor unworthy his thoughts; as that the like inventions ſhould exerciſe the noble mind of man and Image of the great Creator of Heaven and Earth:* This the very Heathens of old had ſo clear a proſpect of, that they deteſted all ſuch foolery; looking upon curioſity of Apparel, and that variety of Recreations

creations now in voge and eſtimation with Chriſtians, to be deſtructive of all good; as what more eaſily ſtole away the minds of People, into wantonneſs, idleneſs, effeminacy; and made them only companions for the Beaſt that periſhes; witneſs thoſe famous men, *Socrates*, *Plato*, *Ariſtides*, *Cato*, *Epicletus*, *&c.* who plac'd true honour, and ſatisfaction in nothing below Virtue and Immortality: Nay, ſuch are the remains of Innocence amongſt ſome *Moors* and *Indians* to our times, that they not only Traffique in a naked poſture; but if a ſtranger call'd a Chriſtian, fling out a filthy word, it's cuſtomary with them, by way of Moral, *to bring him water to purge his mouth*; how much do the like virtuous and reaſonable Inſtances accuſe the People called Chriſtians, of groſſe folly and intemperance? O that Men and Women would once be ſo charitable to themſelves, as to remember whence they came, what they are doing, and to what they muſt return; that more noble, more virtuous, more rational, and heavenly things, may be the matters of their pleaſure and ſatisfaction; that they would once be perſwaded to believe, how inconſiſtant the folly, vanity, and converſation they are moſtly exerciſed in, really are with the true Nobility of a reaſonable Soul; and let that juſt Principle which taught the Heathens, teach them, leſt it be found more tollerable for Heathens, than ſuch Chriſtians, in the day of account; For if their ruder notions, and more imperfect ſenſe of things, could yet diſcover ſo much vanity; if their Light condemn'd it, and they in obedience thereunto, diſus'd it, it behoveth Chriſtians much more: Chriſt came not to extinguiſh, no, but to improve that Knowledge; and they who think they need do leſs now than before, had need to act better than they think. —— We therefore hence conclude, That the faſhions and recreations now in repute are very abuſive of their firſt Inſtitution, if ever they had any; and that the inconveniencies that have attended them, as *wantonneſs*, *idleneſs*, *pride*, *luſt*, *reſpect of perſons*, (witneſs a Plume of Feathers, or a lace Coat in a Countrey-Village, nay, almoſt any where; what ſtirring? what ſcraping? what bowing? though perhaps he be a High-way-man, rotten in body, and ſoul too) with the

the rest of the like fruits, are inconsistent with the Duty, Reason, and true Satisfaction of men; and absolutely destructive of Wisdom, Knowledge, Manhood, Temperance, Industry, and whatsoever may render men truly noble, and truly good, as will more largely be discoursed in its place.

Reas. 3.

These things which have been hitherto condemn'd, have never been the conversation nor practice of the Holy Men and Women of old times, whom the Scriptures recommend for Holy Examples, worthy of imitation. *Abraham*, *Isaac*, and *Jacob*, were plain men, and Princes, as *Graziers are over*
*Gen.*12.1.5. *their families, and their flocks*; they were not sollicitous of the vanities so much lived in by the People of this Generation; for *in all things they pleased God by Faith*: the first *forsook his Fathers house, Kindred, and Countrey*; A true Type or Figure of that Self-denial all must know that would have *Abraham* to their Father: They must not think to live in those pleasures, fashions, and customs they are call'd to leave; no, but on the contrary, part with all, in hopes of the recompence of Reward, *and that better Countrey which is eter-*
Amos 7. 14, *nal in the Heavens.* The *Prophets* were generally *poor Mecha-*
15. *nicks*; one a *Shepherd*, another a *Herdsman*, &c. they often cryed out upon the full-fed wanton *Israelites*, to repent, to fear and dread the Living God, to forsake the sins and vanities they liv'd in; but never imitated them. *John Baptist*,
*Luk.*1.15. the Messenger of the Lord, *who was sanctified in his Mothers*
*Mat.*3. 1,2, *womb*, Preach'd his Embassie to the World, in a Coat of Ca-
3,4. mels hair, a rough and homely garment; nor can it be conceiv'd that Jesus Christ himself was much better Apparell'd, who was a man of poor Friends, and of great plainness, insomuch that it was usual in a way of derision to say, Is not
*Mat.*13.55. this Jesus the Son of *Joseph*, a Carpenter? And this Jesus
*Mark.*6.3. tells his followers, That as for soft Raiment, gorgious Apparel,
*Luk.*7.25. and Delicacies, *they were for Kings Courts*; implying, That He and his followers were not to mind those things; but seems plainly thereby to express the great difference that is

betwixt

betwixt the lovers of the fashions and customs of the world, and those whom he hath chosen out of it. And he not only came in that mean and despicable manner himself, thereby to stain the pride of flesh, but therein to become exemplary to his followers, of what a self-denying life they must lead if they would be true Disciples: Nay, he further leaves it with them in a *Parable*, that it might make the deeper impression, to the end that they might see how inconsistent the pompous worldly-pleasing life is, with the Kingdom he came to establish and call men to the possession of; And that is the remarkable story of *Dives*, who is represented (1) *As a Rich man, next a Voluptuous man, in his rich Apparel, his many Dishes, and his Packs of Doggs:* And lastly, *An uncharitable man; or one who was too much concern'd how to please the lust of the eye, the lust of the flesh, and the pride of Life, and to fare sumptuously every day, ever to take compassion of poor* Lazarus *at his Gate; no, his Dogs were more pitiful, and kind than he*: But the doom of this Jolly man, this great *Dives*, we read to be everlasting torments; and that of *Lazarus*, eternal joy with *Abraham, Isaac, and Jacob* in the Kingdom of God. In short, *Lazarus* was a good man, the other a great man; the one poor and temperate, the other rich and voluptuous: too many of them are alive; *'Twere well if his doom might awaken them to Repentance.* Nor were the *Apostles* the immediate Messengers of the Lord Jesus Christ, other then poor men, one *a Fisher-man*, another *a Tent-maker*, and he that was of the greatest (though not the honestest) employment, was *a Customer* (perhaps some Waiter or the like) therefore its very unlikely that any of them were followers of the fashions of the world; nay, they were so far from it, that, as became the followers of Christ, they liv'd *poor, afflicted self-denying lives, bidding the Churches to walk as they had them for examples*; and to shut up this particular, they give this pathetical account of the Holy Women in former times, as an inducement for all to do the same: namely, That first they did abstain from *Gold, Silver, braided Hair, fine Apparel, or such like*; and next, *that their Adornment was a meek and quiet Spirit, and the hidden man of the heart, which are of great price with the Lord*: Affirming, *That such as live*

(1) *Luk.* 16. 19. to the end. *a Mat.* 4. 18. *a Mat.* 9. 9. *Acts* 18. 1, 2, 3. *Joh.* 13. 15. 1 *Cor.* 4. 9, 10, 11, 12, 13, 14. *Phil.* 3. 17. 1 *Pet.* 2. 21. *Jam.* 5. 10. 1 *Pet.* 3. 4, 5.

in

1 Tim 5.6. Luk.8.14. *in pleaſure, are dead whilſt they live*; for *that the Cares and Pleaſures of this life, choak and deſtroy the ſeed of the Kingdom, and quite hinder all progreſs in the hidden and divine life.* So that we find the Holy men and Women of former times were not accuſtom'd to theſe pleaſures, and vain recreations; but having their minds ſet on things above, ſought another Kingdom, *which conſiſts in Righteouſneſs, peace, and joy in the Holy Spirit; who having obtained a good report, are enter'd into their eternal reſt: therefore their Works follow, and praiſe them in the Gates.*

Heb. 11.2, 14,15,16. Chap.4.9. Rev.14.13.

Reaſ. 4.

Next, That both ſuch Apparel and Pleaſures are not only with ſeverity reprehended in Scriptures, but are contrary to poſitive Injunctions and Precepts. It was the ground of that lamentable Meſſage by the Prophet *Iſaiah*, to the People of *Iſrael*; *Moreover, the Lord ſaid, Becauſe the Daughters of Zion are haughty, and walk with ſtretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinckling with their feet; therefore the Lord will ſmite with a ſcab, the crown of the head of the Daughters of* Zion, *and the Lord will diſcover their ſecret parts; in that day the Lord will take away the bravery of their tinckling Ornaments, and their Cauls* (or Net-works in the Hebrew) *and their round Tyres like the Moon; the Chains, and the Bracelets, and the ſpangled Ornaments; the Bonnets, and the ornaments of the Legs, and the Head-bands, and the Tablets, and the Ear-Rings; the Rings, and Noſe-Jewels; the changeable ſuits of Apparel, and the Mantles, and the Wimples, and the Criſping Pins; the Glaſſes, and the fine Linnen, and the Hoods, and the Vails: And it ſhall come to paſs, that inſtead of ſweet ſmells, there ſhall be a ſtinck; and inſtead of a Girdle, a Rent; and inſtead of well-ſet Hair, Baldneſs; and inſtead of a Stomacher, a girding of Sack-cloth, and Burning inſtead of Beauty: Thy men ſhall fall by the Sword, and thy mighty in the War; And her Gates ſhall lament and mourn, and ſhe being deſolate, ſhall ſit upon the ground.* Behold! O vain and fooliſh Inhabitants of *England*, your folly and your doom: You Exchange-mongers, who live by the like vanities; is not the like

Iſa.3. 16. to the end.

The very practice and garb, and mean, and vanity of this Age, being as liable to the Wrath of God.

like your trade, your profit, your practice, and your pleasure? yet read the Prophet *Ezekiel's* vision of miserable *Tyre*, what punishment her pride and pleasures brought upon her; And amongst many other circumstances, these are some, *These were thy Merchants in all sorts of things; In blue Cloaths, and broydered Work, and in Chests of rich Apparel, Emeraulds, Purple, fine Linnen, Coral, and Agate, Spices, with all precious Stones and Gold; Horses, Chariots, &c. for which hear part of her doom; Thy Riches, and thy Fairs, thy Merchandise, and all thy Company which is in the midst of thee, shall fall into the midst of the Sea, in the day of thy ruine; and the Inhabitants of the Isles shall be astonished at thee, and their Merchants shall hiss at thee, thou shalt be a terrour, and shall be no more.* *Ezek.* 27. *the whole chap.*

Thus hath God declar'd his displeasure against the Curiosity and vain Customs of this wanton World: Yet further the Prophet *Zephaniah* goes; for thus he speaks, *And it shall come to pass, in the day of the Lord's Sacrifice, That I will punish the Princes, and the King's Children, and all such as are cloath'd with strange Apparel.* Of how evil Consequence was it in those times, for the greatest men to give themselves the liberty of following the vain Customs of other Nations; or offering to change the usual End of Cloaths or Apparel, to gratifie foolish Curiosity; who went to place a Satisfaction in that which did not deserve their Care; and to make a meer Necessity matter of Pleasure, that rather should put in mind of shame. *Zeph.* 1. 8.

This did the Lord Jesus Christ expressly charge his Disciples not to be careful about; intimating that such as were, could not be his Disciples; for sayes he, *Take no care what you should eat, nor what you should drink, neither wherewithal shall you be clothed, (for after all these things do the* Gentiles *seek) for your Heavenly Father knoweth that you have need of all these things; but seek yee first the Kingdom of God, and his Righteousness, and all these things shall be added unto you:* Under which of *Eating*, and *Drinking*, and *Apparel*, he comprehends all External matters whatsoever; and so much appears as well because that they are opposed to *the Kingdom of God and his Righteousness, which are invisible and Heavenly things*; as that those very matters he injoyns them not to be careful a- *Mat.* 6. 31, 32, 33.

bout, are the most necessary, and the most innocent; if then in such cases, the minds of his Disciples are not to be solicitous, much less in foolish, superfluous, idle inventions, to gratifie the carnal appetites, and minds of men; so certain it
Luk. 12. 29, 30, 31, 32, 33, 34, 35, 36. is, that those who live therein are none of his followers, but the *Gentiles*; and as he elsewhere sayes, *the Nations of the World, who know not God.* If now then the distinguishing meant between the Disciples of Jesus, and those of the World, is, That one minds the things of Heaven, and God's Kingdom
Rom. 14. 17. that *stands in Righteousness, Peace, and Joy in the Holy Ghost*; being not careful of External matters (even the most Innocent and Necessary.) And that the others, mind Eating, Drinking, Apparel, and the Affairs of the World, with the Lusts, Pleasures, Profits, Honours, and the like; be you intreated for your Souls sake, O Inhabitants of *England*, to be serious; to reflect a while upon your selves; what care and cost are you at, of time and money, about foolish, nay vicious things, so far are you degenerated from the primitive Christian life: *What buying and selling, what dealing and chaffering, what writing and posting, what toyl and labour, what noise, hurry, bustle, and confusion; what study, what little conspiracys and over-reachings, what eating, drinking, vanity of Apparel, most ridiculous Recreations; in short, what rising early, going to bed late, expence of precious time is there about things that perish?* View the Streets, Shops, Exchanges, Playes, Parks, Taverns, Ale-houses, &c. and is not the World, this fading World, writ upon every face? Say not within your selves, How otherwise should men live, and the World subsist? (the common, though impertinent objection) there is enough for all, let some content themselves with less; a few things plain and decent, serve to a Christian life: 'Tis *Lust*, *Pride*, *Avarice*, that thrust men upon such folly; had God's Kingdom the exercise of their minds, these perishing entertainments should have but little of their time, or thoughts.

This Self-denying Doctrine, was confirm'd, and enforc'd by the Apostles in their Example, as we have already shewn; and in their Precepts too, as we shall yet evince in those two most remarkable passages of *Paul* and *Peter*, where they not only

only tell us what ſhould be done, but alſo interpret what ſhould be deny'd and avoided. *In like manner I will that Women Adorn themſelves in modeſt Apparel*; (what's that?) *with ſhamefaſtneſs and ſobriety; not with broidered Hair, or Gold, or Pearls, or coſtly Array*, (then theſe are immodeſt) *but* (*which becometh Women profeſſing godlineſs*) *with good works*; abſolutely implying, that thoſe who Attire themſelves with *Gold, Silver, broidered Hair, Pearls, coſtly Array*, or the like, *cannot be the Women profeſſing godlineſs*; making thoſe very things to be contrary to modeſty, and what's good; and conſequently that they are evil, and unbecoming Women profeſſing Godlineſs. 1 Tim. 2. 9, 10.

To which *Peter* joyns another Precept, after the like ſort; viz. *Whoſe Adorning, let it not be that outward Adorning, of plaiting the Hair, and of wearing of Gold, or of putting on Apparel*; (what then?) *but let it be the hidden man of the heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the ſight of God of great price*; and as an inducement, he adds, *For after this manner, in the old time, the Holy Women, who ſo truſted in God, Adorned themſelves*; which doth not only intimate, that both Holy Women were ſo Adorned, and that it behoves ſuch as would be Holy, and truſt in the Holy God to be ſo Adorned; *but alſo that they who uſed thoſe forbidden Ornaments, were the Women and People in all Ages, that* (for all their talk) *were not Holy, nor did truſt in God*: They ſo far are ſuch from truſting in God, that the Apoſtle *Paul* expreſly ſayes, *That they who live in pleaſures, are dead* (to God) *whilſt they live*. And ſayes *James, They that live wantonly on Earth, slay the Juſt*: They farther enjoyn'd, That Chriſtians *ſhould have their Converſation in Heaven*, and *their minds fixed on things above*; *walk honeſtly as in the day, not in Rioting and Drunkenneſs, not in Chambring and Wantonneſs, not in Envy and Strife*; *let not Fornication Uncleanneſs, or Covetouſneſs be once named amongſt you*; *neither Filthineſs, nor fooliſh talking or jeſting, which are not convenient, but rather giving of thanks*; *And let no corrupt Communication proceed out of your mouth, but that which is good, to the uſe of edifying, that it may miniſter Grace unto the Hearers*: But put ye on the Lord Jeſus Chriſt, *and make no proviſion for the fleſh, to fulfil the deſire* 1 Pet. 3. 3, 4, 5. 1 Tim. 5. 6. Jam. 5. 5, 6. Ephes. 4. 22. Phil. 3. 20. Col. 3. 1, 2, 3, 4. Rom. 13. 13, 14. Eph. 5. 2 3. Eph. 4. 29. Rom. 13. 14.

Ephes. 4. 30. thereof. And, *grieve not the Holy Spirit*; (intimating such
Eph. 15. 1. 1. 15, 16. Converſation doth) *but be ye followers of God as dear Children*; *walk circumſpectly, not as Fools, but as Wiſe*; *redeeming the time becauſe the dayes are evil.* Meaſure your ſelves hereby, O you Inhabitants of the Land, who think your ſelves wrong'd if not accounted Chriſtians; ſee what proportion your Life and Spirit bear with theſe moſt Holy and Self-denying Precepts and Examples. *Well, my Friends, my Soul mourns for you; I have been with you, and among you; your Life and Paſtime are not ſtrangers to my Obſervation; and with Compaſſion, yea, unexpreſſible pity I bewail your folly; O that you would be wiſe! O that the juſt Principle in your ſelves were heard! O that Eternity had time to plead a little with you! Why ſhould your Beds, your Glaſſes, your Cloaths, your Loves, your Playes, your Parks, your Treats, your Recreations,* (poor periſhing toyes) *have all your Souls, your Time, your Care, your Purſe, and Conſideration? Be ye admoniſhed, I beſeech you in the Name of the Living God, by one that ſome of you know hath had his ſhare, and conſequently time, to know how little the like vanities conduce to true and ſolid happineſs; No, my Friends, God Almighty knows* (and would God
Gal. 6. 4, 5, 6, 7, 8, 9. you would believe and follow me) *they end in ſhame and ſorrow.* Faithful is that moſt Holy One, who hath determin'd, *That*
Rom. 2. 5, 6, 8, 9. *every Man and Woman ſhall reap, what they ſow*; and will not *trouble, anguiſh,* and *diſappointment,* be a ſad and dreadful Harveſt for you to *reap,* for all your miſpent time about ſuperfluities, and vain recreations? *Retire then, grieve not the Holy Spirit in your ſelves; Redeem precious abuſed time; frequent ſuch Converſation as manifeſt the ſame:* So ſhall you follow the Examples, and keep the Precepts of Jeſus Chriſt, and all his followers. For hitherto, we have plainly demonſtrated that no ſuch way of Living, as is in requeſt amongſt you of the Land, ever was, or can be truly Chriſtian.

Reaſ. 5.

Phil. 3. 20. Becauſe the beſt of Recreations is to do good, and all Chriſtian cuſtoms ſhould be to act with temperance, and for ſome good and beneficial end; which more or leſs may be in every

every Action; at least no such evill Consequences to attend; as for instance, *If Men and Women would be diligent to follow their respective Callings, frequent the Assemblies of Religious People, visit sober Neighbors to be edified, and wicked ones to reform them; to be careful in the Tuition of their Children, exemplary to their Servants, relieve the Necessitous, see the Sick, administer to their distempers, and indispositions, endeavour Peace amongst their Neighbours; Also to study moderately such commendable and profitable Arts, as Navigation, Arithmetick, Geometry, Husbandry, Medicine; to read the best reputed Histories of ancient times; to Spin, Sew, Knit, Weave, Garden, or the like House-wife and honest Employments* (the practice of the greatest and noblest Matrons and Youth among the very Heathens;) *helping others, who for want, are unable to keep Servants to ease them in their necessary affairs; often, and private retirements from all Worldly Enjoyments; secret, and steady Meditations on the Divine Life, and Heavenly Inheritance*; which to leave undone, and prosecute other things under the notion of Pleasures, *is accursed Lust, and damnable Impiety:* Besides, it is most vain in any to object, That they can't do these alwayes, and therefore why mayn't they use these common diversions? For I ask, What would such be at? what would they do? and, what would they have? They that have Trades, have not time enough to do the half of what hath been recommended; And as for those who have nothing to do, [and indeed do nothing (which is worse) but sin, which is worst of all] here is variety of pleasant, of profitable, nay, of very honourable Employments, and Diversions for them: Such can with great delight sit at a *Play*, a *Ball*, a *Masque*, at *Cards*, *Dice*, *Chess*, *Drinking*, *Revelling*, *Feasting*, and the like, an entire day; yes, turn night into day, and invert the very Order of the Creation to their Lusts; & were it not for Eating and Sleeping, it would be past a doubt, whether they would ever find a time to cease from those vain, and sinful pastimes, till the hasty Calls of Death, should summon their Appearance in another World; yet do they think it intollerable, and not possible for any to sit so long at a profitable, or Heavenly Exercise: But how do these think to pass their vast Eternity

1 *Pet.* 1. 15. *Heb.* 10. 2, 15. 1 *Pet.* 4. 9, 10, 11. *Eph.* 6. 4. *to* 11. *Mat.* 25. 36, 37. *Phil.* 2. 4. *Chap.* 4. 8. *Gen.* 5. 24. *Psal.* 1. 2. 63. 6. 119. 15. 23. 48. 143. 15. *Amos* 6. 3, *to* 8. *Eccles.* 11. 3

Eccles. 11.3. Eternity away? *For as the Tree falls, so it lyes:* Let none deceive themselves, not mock their immortal Souls, with a pleasant, but most false, and pernitious dream, that they shall be chang'd by an irresistable and gain-saying Power, just when their Souls take farewel of their Bodies; No, no, my Friends, *Gal.* 6.4,5, 6,7,8,9. *What you have Sowen, that shall you Reap*; if Vanity, Folly, visible Delights, fading Pleasures, no better shall you ever *Eph.* 5.4,5. reap than Corruptions, Sorrow, and the woful Anguish of Eternal Disappointments: But alas! what's the reason that the Cry is so common, must we alwayes dote on these things? Why, most certainly it is this, because they know not what *Phil.* 4. 6,7. is the Joy, and Peace, of alwayes speaking, and acting as in *Eph.* 4. 18, 19,20. the presence of the most Holy God; they pass such vain understandings, darkned with the glories and pleasures of the *Mat.* 13. 8, 9. Godd of this World, whose Religion is *so many mumbled, or ignorantly-devout-said Words, as they teach Parrats*; for if they *Rom.* 10.2. were of those whose heart are set on things above, and whose treasure was in Heaven, there would their minds inhabit; and their pleasure constantly be; and such who call that a burden, and seek to be refreshed by other visible Delights, *a Play, a Morrice-dance, a Punchanello, a Ball, a Masque, Cards, Dice*, or the like; I boldly affirm, not only never knew the Divine Excellency of God, and Truth, but therein declare themselves most unfit for them in another World; for how possibly can they be delighted to an Eternity of years and Ages, with that Satisfaction which is so tedious and irksome for so trifling a time as thirty or forty years? as that for a supply of Recreation to their minds, the little toyes and fopperies of this perishing World must be brought into practice, and request; Surely those who are to reckon for every *Mat.* 12.36. idle word, must not use Sports to pass away that time, which *Eph.* 5. 15, 16. they are commanded diligently to Redeem, considering no less work is to be done then making their Calling and Election sure; not study Recreations to their vain minds, and *Phil.* 3.14, 15. spend the greatest part of Dayes, and Months, and Years therein, not allowing a quarter of that time towards the great 2 *Pet.* 2.10. concernment of their Lives and Souls, for which that time *Col.* 4. 5. was given them; there's but little need to drive away that by

by foolish divertisements, which flyes away so swiftly of its self; and when once gone, is never to be recalled; *Playes, Parks, Balls, Treats, Romances, Love Sonnets*, and the like, will be a very invallid Plea for any other purpose than their *Condemnation* (who are taken, and delighted with them) at *the Revelation of the Righteous Judgment:* O my Friends, These never were invented, nor employ'd, but by that mind which had first lost the Joy, and ravishing Delights of God's Holy Presence; so that we conclude, First, That of those many excelent employments already mentioned, as worthy to dispossess such minds as are inclin'd to the vanities of their other recreations, there is store enough of time, not only to take up their spare hours, but double so much, and that with great delight, diversion, and profit, both to themselves and others, (were they but once weaned from vain and fruitless fopperies, and did they but consider how great the Satisfaction, and how certain the Rewards are which attend this, and the other Life, for such universal Benefits, and virtuous Examples.) The second conclusion is, That my Reason can be displeasing, nor the banishing these vanities from their doting minds, ungrateful to none but such as know not what it is to walk with God, to prepare for an eternal Mansion, to have the mind exercised on Heavenly, and good things, to follow the examples of the Holy Men and Women of former happy Ages, that know not Christ's Doctrine, Life, Death, Resurrection, but only have their minds fastned to the flesh, and by the objects of it are allured, deceived, and miserably ruined; and that lastly despise Heaven, and the Joyes that are not seen (though Eternal) for a few perishing trifles that they do see, though they are determin'd to pass away; *How these are baptized with Christ into his Holy Life, cruel Sufferings, shameful Death, and raised with him to Immortal Desires, Heavenly Meditations, a Divine new Life, that should be daily (not babling formal words) but growing in the knowledge of Heavenly Mysteries, and all Holiness, even unto the measure of the stature of Jesus Christ, the great Example of all:* How, I say, these resemble such most necessary Christian qualifications, and

1 *Tim.* 4. 4, 5, 6, 7, *to the* 17.

Rom. 6. 3, 4, 5, 6, 7, 8. 1 *Cor.* 12. 13 *Gal.* 3. 27. *Col.* 2. 12, 13. *Eph.* 3. 12, 13.

and what ſhare they have therein, let the juſt Principle in their own Conſciences (if not quite ſmothered) declare.

Reaſ. 6.

Next, Such Attires and Paſtimes, do not only ſhew the exceeding worldlineſs of Peoples inclinations, and their very great ignorance of the Divine Joyes, but by imitating theſe faſhions, and frequenting theſe places, and diverſions, not only much good is omitted, but a certain door is opened for much evil to be committed; as firſt, Precious time (that were worth a world in a dying bed) is loſt; Money, that might be employ'd for ſome general good, vainly expended; Pleaſure is taken in meer ſhame; Luſts are gratify'd; the Minds of People alienated from Heavenly things, and exercis'd about meer folly; Pride taken in cloaths, *firſt given to cover nakedneſs*, whereby the Creature is neglected, and the Noble Creation of God diſregarded, and men become acceptable, by their Trims and the A-la-mode-neſs of their Dreſs, and Apparel; from whence reſpect to Perſons ſo naturally does ariſe, that to deny it, is to affirm the Sun ſhines not at noon day; nothing being more notorious, than the *Cringing*, *Scraping*, *Sirring*, and *Madoming* of Perſons, according to the gaudineſs of their Attire; which is moſt deteſtable to God, and ſo abſolutely forbidden in the Scriptures, that to do it, is to incur the breach of the whole Law, and conſequently the puniſhment thereof. Next, What great holes do the like practices make in men's Eſtates? how are their vocations neglected? young Women deluded? the Marriage-bed invaded? Contentions, and Family Animoſities begotten? partings of Man and Wife? diſ-inheriting of Children? diſmiſſing of Servants? On the other hand, Servants made ſlaves, Children diſregarded, Wives deſpiſed, and ſhamefully abuſed through the intemperance of their Husbands, which either puts them upon the ſame extravigance; or laying ſuch cruel injuſtice to heart, pine away all their dayes in grief and miſery; But above all thoſe wretched Inventions, the *Play-houſes*,

Jeh. 31. 15, 16.

Jam. 2. 1, 2, 3, 4, 5, 6, 7, 8, 9.

houſes, like ſo many *helliſh Seminaries*, are the moſt pernicioufly conducing to theſe ſad and miſerable ends; where little beſide frothy, wanton, if not directly obſcene and profane humours are repreſented, which are of notorious ill conſequence in the minds of moſt (eſpecially the youth) that frequent them. Next, idle, deboyſt, and impiouſly unclean *Stagers* are encourag'd, and maintain'd (then which ſcarcely a greater abomination can be thought on, of that rank of Impieties, as will anon particularly be ſhown, and that nothing but the great pleaſure People take therein, could blind their eyes from ſeeing.) And laſtly, the grand indiſpoſition of mind to ſolid, ſerious, and heavenly employments, by the almoſt continual, as well as ſeemingly pleaſant rumination of thoſe various adventures they had lately been entertain'd with, which in the more youthful, can never hit amiſs to enflame, and animate their boyling and aiery Conſtitutions; and in the reſt of the common Recreations of *Balls, Maſques, Treats, Cards, Dice, Check, &c.* there are the like opportunities to promote the like evils. And yet farther too; how many diſorders, quarrels, Animoſities, nay, Murder it ſelf, as well as expence of Eſtates, and precious time, have been the immediate conſequences of the like Recreations and Practices? In ſhort, Theſe were the wayes of the *Gentiles* that knew not God, but never the practice of them that feared him; nay, the more Noble amongſt the *Heathens* themſelves, namely, *Anaxagoras, Socrates, Plato, Antiſthines, Ariſtides, Cato, Tully, Epictetus, Seneca, &c. have left their diſguſt to the like vanities upon Record, as odious, and deſtructive, not only of the honour of the Immortal God, but of all good Order and Government, as leading into looſeneſs, idleneſs, ignorance, and effeminacy, the grand Cankers, and bane of all States and Empires:* But ſuch is the Latudinarian impudence of this Age, that they *Canonize* themſelves for Saints, if not guilty of every *Newgate-filth, and kennel-impiety*, and ſo the pretended innocency of theſe things ſteals away their minds into the uſe of them, and their great delight in them; nay, it gives them confidence to plead for them, and by no means will they think the contrary: but why? becauſe it is a liberty that feeds the fleſh, and

Pſal. 4. 2. 12, 2.

Job. 35. 13.

Eccleſ. 2. 1, 2.

Eph. 4. 17, 18, 19, 20, 21, 22, 23, 24, 25.

gratifies the luſtful eye, and pallate of poor Mortality, wherefore they think it a laudable condition to be in equality to the Beaſt, that eats, and drinks but what his nature doth require, [although the number's very ſmall of ſuch] ſo very exorbitant are men and women, in this preſent Age: for either they do believe their Actions depend upon their own will, ſo as that they may do what they pleaſe, without accounting for it; or elſe at beſt, that not to be ſtain'd with the vileſt wickedneſs, is matter of great boaſting [and indeed it is ſo in a time when nothing is too wicked to be done] But certainly it is a ſign of great and univerſal Impiety in a Land, *when not to be guilty of ſins, the very Heathen loath, is to be virtuous; yes, and Chriſtian too, & that to no ſmall degree of Reputation*; Nay, but is it not to be greatly blinded, that thoſe we call *Infidels*, ſhould deteſt thoſe practices as infamous, which People that call themſelves Chriſtians cannot, or will not ſee to be ſuch, but guild them over with the fair Titles of *Ornament, Decency, Recreation*, and the like? Well, my Friends, if there were no God, no Heaven, no Hell, no holy Examples, no Jeſus Chriſt, in Croſs, Doctrine, Death, and Reſurrection to be conform'd unto, *yet would Charity to the Poor, Help to the Needy, Peace amongſt Neighbours, Viſits to the Sick, Care of the Widdow and Fatherleſs, with the reſt of thoſe Temporal good Offices, already repeated, be a nobler Employment, and much more neceſſary, as well as worthy of your diligence, and pains*: Not indeed is it to be conceived, that the way to Glory, is enclos'd and ſmooth'd with ſuch variety of carnal Pleaſures; no, alas! *Conviction, a wounded Spirit, a broken Heart, a regenerated Mind*, in a word, *Immortality* would then prove as meer fictions as ſome make them, and others therefore think them, if the like practiſes are not for ever to be extinguiſh'd, and expell'd all Chriſtian ſociety; for I affirm, That to one who internally knows God, and hath a ſenſe of his bleſſed Preſence, all ſuch Recreations are death; yea, more dangerouſly evil, and more apt to ſteal away the mind from its Heavenly exerciſe than groſſer Impieties; for they are ſo big, they are plainly ſeen; ſo dirty they are eaſily deteſted, which Education, and common Temperance, as well as Conſtitution in many, teach them to abhor;

Phil. 4. 6, 7, 8, 9. Job 24. 12. Pſa. 103. 22. Prov. 18. 14 Pſal. 51. 17. Mat. 5. 4. Luk. 6. 25. Rom. 2. 7. Pſal. 40. 8. Prov. 13. 21. Rom. 7. 22. Heb. 11. 13, 14, 15, 16. Rom. 1. 25, 26, 27, to 33.

and

and if they ſhould be committed, they carry with them a proportionable conviction: but theſe pretended Innocents, theſe ſuppoſed harmeleſs Satisfactions are more ſurpriſing, more fatal, more deſtructive; for as they eaſily gain an admiſſion of their ſenſes, ſo the more they pretend to Innocency, the more do they ſecure the minds of People in the common uſe of them, till they become ſo inſenſible of their evil Conſequences, that with a mighty confidence they can plead for them. *Eph.* 13.12 *Job* 1. 4. *Mat.*27.38, 39.

But, as this is plainly not to deny themſelves, but on the contrary, to employ theſe vain Inventions of carnal Men and Women, *to gratifie the deſire of the Eye, the deſire of the Fleſh, and the pride of Life*; all which, exerciſe the mind below the divine and only true Pleaſure, (or elſe tell me what do.) So, Be it known to ſuch, That the Heavenly Life, and Chriſtian Joyes are of another kind, (as hath already been expreſs'd) nay, that the true Diſciples of the Lord Chriſt muſt be hereunto crucified, as to Objects and Enjoyments that attract downwards, and that their affections ſhould be ſo rais'd to a more ſublime and ſpiritual Converſation, as to uſe this World, even in its moſt innocent enjoyments, as if they us'd it not; but if they take pleaſure in any thing below, it ſhall be in ſome of thoſe good Offices before-mention'd, whereby a benefit may redound in ſome reſpect, in which God is honour'd over all viſible things, the Nation reliev'd, the Government better'd, themſelves rendred exemplary of good, and thereby juſtly intituled to preſent Happineſs, a ſweet Memorial with Poſterity, and to a ſeat at his Right hand, *where there are Joyes and Pleaſures for ever*; than which, there can be nothing more honourable, nothing more certain, world without end. 1 *Joh.*2.15, 16, 17. *Joh.*36.7. *Pſal.*5.12. *Pſal.*37.25, 29. *Prov.* 10.7. *Mar.* 14. 9. *Pſa.* 16. 10.

Reaſ. 7.

There ſhould be no vanity of Apparel, nor Recreations, common amongſt thoſe who would be Chriſtians indeed, *becauſe both that which invented them, delights to have them, and pleads ſo ſtrongly for them, is inconſiſtent with the true Spirit of Chriſtianity*; *Luk.*16.13. *Joh.*15. 17, 18, 19. *Ch.*16.20. *Ch.*17.15, 16, 17.

2 Pet. 3. 11. *stianity; nor doth the very nature of the Christian Religion admit of these things.*

Heb. 11. 24, 25, 26, 27. For therefore was it that Immortality and Eternal Life was thereby brought to light, that Mortality, and all the pleasures of it, in which the world lives, might be forgone, and relinquished; and for that reason it is that nothing less than immense Rewards, and eternal Mansions are promised, but *Rom.* 8. 18. that Men and Women, might therefore be encourag'd wil- 2 *Tim.* 3. 11, 12. lingly to forsake the vanity, and fleshly satisfactions of the World, and encounter with boldness the shame and sufferings *Heb.* 12. 1, 2. they must expect to receive at the hand of (it may be) their *Mat.* 10. 37. neares, and otherwise deares Intimates, and Relations.

For if the Christian Religion had admitted the Possession of this World in any other sense, than the simple and naked use of those Creatures really given of God for the necessity and convenience of the whole Creation; for instance, Did it allow all *that Pride, Vanity, Curiosity, Pomp, Exchange of Apparel, Honours, Preferments, Fashions,* and the *Customary Recreations, with what ever may delight and gratifie their senses*; *Mat.* 16. 24. Then, what need of a *daily Cross? a self-denying Life? work-* *Luk.* 9. 23. *ing out Salvation with fear and trembling? seeking the things* *Phil.* 2. 12. *that are above? having the Treasure, and heart in Heaven?* *Col.* 3. 1, 2. *No idle talking, no vain jesting, but fearing, and meditating all* *Eph.* 5. 4, 5. *the day long, undergoing all reproach, scorn, hard usage, bitter* *Neh.* 13. 9. *mockings, and cruel deaths?* What need these things? and why *Psal.* 112. 1. should they be expected in order to that glorious Immortali- *Psal.* 28. 14. ty, and eternal Crown? if the Vanity, Pride, Expence, *Psa.* 119. 97. Idleness, Concupiscence, Envy, Malice, and whole manner of *Luk.* 18. 23 living among the called Christians, were allow'd? No, cer- *Heb.* 11. 36. tainly, but as the Lord Jesus Christ well knew in what foolish 1 *Tim.* 4. 10. trifles, and vain pleasures (as well as grosser impieties) the *Heb.* 10. 33. minds of Men and Women were fixed, and how much they *Ch.* 12. 37, 38. were degenerated from the Heavenly principle of Life, into a coverous seeking after the enjoyments of this perishing World, (nay, inventing daily new ones, to gratifie their Lusts) so did he not less foresee the difficulty that all would have to relinquish, and forsake them, at his call; and with what great unwillingness they would take their leave, and be

weaned

weaned from them; wherefore as inducements thereunto, he did not ſpeak unto them in the Language of the Law, as that they ſhould have an Earthly *Canaan*, great Dignities, a numerous Iſſue, a long Life, and the like; no, rather the contrary (at leaſt to take theſe things as they ſhould fall) but he ſpeaks to them in a higher ſtrain, namely, *That he aſſures them of a Kingdom, and a Crown that are Immortal, that neither Time, Cruelty, Death, Grave, nor Hell, with all its inſtruments, ſhall ever be able to diſappoint, or take away from thoſe who ſhould believe, and obey him*; further, *That they ſhould be taken into that neer Aliance of loving Friends, yea, the intimate divine Relation of dear Brethren, and Co-heirs with him of all Cœleſtial Happineſs, and glorious Immortality*; wherefore, *if it be recorded, That thoſe who heard not* Moſes, *were to die, much more they who refuſe to hear, and obey, the Precepts of this great and Eternal Rewarder of All that diligently ſeek and follow him.*

Luk. 6. 20. Ch. 12. 32. Ch. 22. 29. Col. 1. 13. 1 Theſ. 2. Heb. 12. 28. Jam. 2. 5. Joh. 15. 14, 15. Rom. 8. 17. Heb. 2. 11.

And therefore it was that he was pleaſed to give us, in his own Example, a taſt of what his Diſciples muſt expect to drink more deeply of; namely, *The Cup of Self-denyal, cruel Tryals, and moſt bitter Afflictions*: He came not to Conſecrate a way to the Eternal Reſt, *through Gold and Silver, Ribbons, Laces, Points, Perfumes, coſtly Cloaths, curious Trim's, exact Dreſſes, rich Jewels, pleaſant Recreations, Play's, Parks, Treats, Balls, Maſques, Revels, Romances, Love-ſongs, flattering Sonnets*, and the like Paſtime of the World: No, no, alas! but by forſaking all ſuch kind of entertainments; yea, and ſometimes more lawful enjoyments too, and chearfully undergoing the loſs of all on the one hand, and the Reproach, Ignominy, and the moſt hateful Perſecutions from ungodly men on the other; alas he needed never to have wanted ſuch variety of worldly Pleaſures, had they been ſutable to the work he came to do; for he was tempted (as are his followers) with no leſs bait than all the Glorys of the World (however Satan ly'd, in ſaying they were *his* to give:) but he that Commanded his followers *to ſeek another Country, and to lay up Treaſure in the Heavens*, and therefore charg'd them never to be much inquiſitive about what *they ſhou'd Eat, Drink, or put on*; becauſe, ſaith he, *after theſe things the Gentiles (that know*

Heb. 12. 2, 13. Ch. 11. 6. 1 Pet. 2. 21. Luk. 12. 29, 30, 31. 1 Tim. 5. 6. Mat. 19. 27, 28, 29. Luk. 6. 22. Joh. 15. 20. Mat. 7. 8, 9, 10. Luk. 12. 32, 33, 34, 35, 36. Mat. 6. 19, 20. Mat. 6. 31, 32, 33. 1 Tim. 6. 6, 7, 8, 9, 10, 11.

Mark 8.31. to 39. *know not God*) *do seek*; (and Christians that pretend to know him too) *but having Food and Raiment, therewith to be content*: He, I say, that enjoyn'd this Doctrine, and led that Holy and Heavenly Example, even the Lord Jesus Christ, bid them that would be his Disciples, *to take up the same Cross, and to follow Him.*

Wherefore who will be true Christians, must not think to steer another Course, nor to drink of another Cup then hath the Captain of their Salvation done before them; no, for 'tis the very question he asked *James*, and *John*, the Sons of *Zebedee* of old, when they desired to sit at his right, and left hand, in his Kingdom, *Can you first drink of the Cup I am to drink of? and be baptiz'd with the Baptism I am to be baptiz'd withal?* otherwise no Disciples, no Christians. Whoever they are, that would come to Christ, and be a right Christian, must readily abandon every delight, that would steal away the affections of the mind, and exercise it, from the Divine Principle of Life, and freely write a Bill of Divorce for every beloved vanity (for all under the Sun of Righteousness is so.)

Heb. 2.10.

Object. 1. But some are ready to object, (who will not want Scripture for their lusts, although it evidently be misapply'd) say they, *The Kingdom of God stands not in Meats, nor in Drinks, nor in Apparel, &c.*

Answ. Right; therefore it is that we stand out of them. But surely you have the least Reason of any to object this to us, who make those things so necessary, as our not Conforming to them, doth render us obnoxious to your Reproach; which how Christian, or resembling it is the *Righteousness, Peace, and Joy, in which the Heavenly Kingdom stands*, let the just Principle in your own Consciences determine; our Conversation stands in *Temperance*, and that stands in *Righteousness*, by which we have obtain'd that *Kingdom*, your latitude, and excess have no share, nor intrest in.

If none therefore can be true Disciples, but they that come to bear the Daily Cross, and that none bear the Cross but those who follow the example of the Lord Jesus Christ through

Rom. 6.3 4, 5, 6.

his

his Baptiſm of Afflictions, Tryals, and Temptations; and that none are ſo baptiz'd with him, but thoſe whoſe minds are retired from the vanities in which the generality of the world lives, and become obedient to the Holy Light, and Divine Grace, with which they have been enlightned from on high, and thereby are daily exercis'd to the crucifying of every contrary Affection, and bringing of Immortality to light; If none are true Diſciples but ſuch, (as moſt undoubtedly they are not) then let the People of theſe dayes, a little ſoberly reflect upon themſelves, and conclude, that none who live and delight in theſe vain Cuſtoms, and this un-Chriſt-like Converſation, can be a true Chriſtian, or Diſciple of *Crucify'd Jeſus*: for otherwiſe, how would it be a Croſs? or the Chriſtian life, matter of difficulty, and reproach? No, the *offence of the Croſs would ſoon ceaſe, which is the Power of God to them that believe*, for the ſubduing of every luſt, and vanity, and bringing the Creature into an holy ſubjection of mind to the heavenly will of it's Creator; for therefore has it been ſaid, That Jeſus Chriſt was and is manifeſted, that by his Holy, Self-denying Life and Doctrine, he might put a baffle upon the proud minds of men, and by the Immortality he brought and daily brings to light, he might ſtain the Glory of their mortal Reſts and Pleaſures, that having their minds weaned therefrom, and being as crucify'd thereunto, *they might ſeek another Country, and obtain an Everlaſting Inheritance: for the things that are ſeen, are Temporal* (thoſe they were, and all are to be redeem'd from) *but the things that are not ſeen, are Eternal*; thoſe they were, and all are to be brought to, and have their Affections chiefly fixt upon.

Phil. 3. 10. 1 *Pet.* 4. 13. *Tit.* 2. 11, 12, 13. *Joh.* 1. 9. *Rom.* 6. 6. *Gal.* 2. 20. *Ch.* 5. 24. *Ch.* 6. 14. 2 *Tim.* 1. 10. *Gal.* 5. 11. 1 *Cor.* 1. 17, 18. *Verſ.* 27, 28, 29. *Heb.* 4. 1, 2, 3, to 12. 2 *Cor.* 4. 17, 18.

Wherefore a true Diſciple of the Lord Jeſus Chriſt, is to have his mind ſo converſant about heavenly things, *That the things of this World may be us'd as if they were not; and that having ſuch things as are neceſſary and convenient, therewith to be content*, without the ſuperfluity of the World, *whereby the pleaſures that, in the time of Ignorance, was taken in the Cuſtoms and Faſhions of the World, might more abundantly be ſupply'd in the hidden and Heavenly Life; for unleſs there be an abiding in Chriſt, it will be impoſſible to bring forth that much fruit which he*

Col. 3. 3, 4. *Joh.* 15. 6, 7, 8.

*Rom.*8.5,6, 7,8. *he requires at the hands of his followers, and wherein his Father is glorify'd:* But as it's clear, ſuch as live in the Vanities, Pleaſures, Recreations, and Luſts of the World, abide not
1 *Joh.*2.4. in him, neither know him, (*for they that know him, depart from Iniquity*) ſo is their abiding and delighting in thoſe bewitching follies, the very reaſon why they are ſo ignorant, and inſenſible of him, that *continually ſtands knocking at the doors of*
Rev 3.20. *Pſal.*80.18. *their hearts*, in whom they ought to abide, and whoſe Divine Power they ſhould know to be the Croſs, on which every beloved Luſt, and alluring Vanity ſhould be ſlain, and crucify'd; that they might feel the Heavenly Life to ſpring, and themſelves quickned thereby, to ſeek the things that are above;
Col. 3.1,2, 3.4. *Rom.*9.5. *that when Chriſt ſhall appear, they might appear with him in glory, who is over All, God bleſſed for ever*, Amen.

Reaſ. 8.

Next, Thoſe Cuſtoms and Faſhions, which that great variety of Pleaſure, which is the common Attire, and Converſation of the Times, do eminently obſtruct the Retirement of Peoples minds to *within*, that they may behold the Glory's of another kind, I mean *Immortality*; and inſtead of fearing
*Eccleſ.*12.1. their Creator in the dayes of their youth, (and ſeeking the
*Luk.*12.29, 30,31. Kingdom of God firſt, expecting the Addition of ſuch other things as may be neceſſary and convenient, according to the Injunctions of God, and the Lord Jeſus Chriſt) as ſoon as they can do any thing, *Pride, Vanity, and that Converſation, which is moſt delightful to the Fleſh, becomes their moſt pleaſing*
*Eccleſ.*4.8. *Entertainments*; all which do but exceedingly beget luſtful
2 *Tim.*2.16, 21,22. Conceptions, and enflame to inordinate Thoughts, wanton Diſcourſes, laſcivious Treats, if not at laſt to wicked Actions, fond Abſurdities, and ſtrange Impoſſibilities, fetch'd
*Eph.*4.30. from ſuch occaſions continually haunting their minds; To
*Jer.*18.18, 19,20. whom it's tedious, and offenſive to ſpeak of Heaven, or another Life; *bid them reflect upon their Actions, not grieve the*
*Jer.*20,10. *Holy Spirit; conſider of an Eternal Doom, prepare for Judgment:* and the beſt Return that's uſual is reproachful Jeſts, profane *Repartées*, if not direct blows; their thoughts are otherwayes

wayes employ'd; their Mornings are too short for them to *smooth, to paint, to patch, to bread, to curle, to gum, to ponder, and otherwise to attire and adorn themselves*; whilst their After-noons as commonly are bespoke for *Visits and for Play's, where their usual Entertainment is some stories fetch'd from the more approved Romances. Some strange Adventures, some passionate Amours, unkind Refusals, grand Impediments, tedious Addresses, miserable Disappointments, wonderful Surprizes, unexpected Rencounters, and meeting of supposed dead Lovers, bloody Duels, languishing Voices, Eccheing from sollitary Groves, over-heard mournful Complaints, deep fetch'd Sighs sent from wilde Deserts, Intrigues manag'd with unheard-of Subtility; and whilst all things seem at the greatest distance, then are dead People alive, enemies Friends, dispair turn'd to Enjoyment, and all their Impossibilities reconcil'd; things that never were, are not, nor ever shall, or can be, comes to pass.* And, as if Men & Women were too slow to answer the loose suggestions of corrupt nature, or were too intent on more divine speculations, and heavenly Affairs, they have all that it's possible for the most extravagant Wits to invent, of not only express Lyes, but grand improbabilities, if not impossibilities to very nature, on purpose to excite their minds to those respective passions, and so intoxicate their giddy fancies with swelling nothings (but airy fictions) as not only consume Time, effeminate their Natures, debase their Reason, and set them on work to reduce these things to practice, and make each adventure theirs by imitation; but if disappointed, (as who can otherwise expect from such vanishing fantasms) the present remedy is latitude to the greatest vice: and yet these are some of their most innocent Recreations, which are no better then that *subtil Devil, ensnaring People by such stratagems, as may be most agreeable to their weakness; and in a more insensible manner mastering their Affections, by Entertainments most taking to their Senses:* In such occasions, 'tis their hearts breed vanity, and their Eyes turn interpreters to their Thoughts, and that their Looks do whisper the secret inflamations of their intemperate minds, wandring so long abroad, till their lascivious actings bring night home, and load their Minds and Reputations with lust and infamy;

Tit. 2. 3, 4, 5. Eph. 5. 3, 4. 1 Tim. 4. 2. 2 Tim. 4. 4. Psal. 12. 2. Eccles. 2. 1, 11. 17. Chap. 6. 9. Psal. 58. 3. Isa. 5. 18. Isa. 41. 29. Chap. 59. 3, 4.

Prov. 7. 10, 11, 12, 13, 14, to 28.

famy: here is the end of all their fashions and recreations, to *gratifie the lust of the Eye, the lust of the Flesh, and the pride of Life.* Cloaths that were given to cover shame, now want a covering, being shameful; and that which was an effect of sin, and should remember men of lost innocency, they pride and glory in; it's made the pleasure of these times, but 'twas the enforc'd necessity of those; and that very conversation, the hundreth part of which, cost them the loss of Paradice, is now the agreeable Recreation and best Accomplishment of the times; for as 'twas *Adam*'s fault to seek a satisfaction to himself, other than what he was created in, which did consist of continual Obedience to, and Communion with his Maker; so it is the exercise, pleasure, and perfection of the Age, to have their minds roving abroad, and diverting themselves in spending the greatest portion of their time in the variety of invented vanities, which is so far from the end of their creation, namely, a *Divine Life*, that 'tis to have the greatest curiosity and care about visible toyes, for which they never were created. Were the pleasures of the Age true and sollid, *Adam* and *Eve* were miserable in their Innocency, who knew them not; but as 'twas once their happiness not to know them in any degree, so is it theirs that know Christ indeed, to be, by his eternal Power and quickning Spirit, redeem'd and raised to Innocency again, which state of Immortality is yet a mystery *to those who live, and have pleasure in their curious Trim's, rich and changeable Apparel, nicity of Dress, invention and imitation of Fashions, costly Attirements, mincing Gates, wanton Looks, Romances, Plays, Treats, Balls, Feasts, and the whole series of that practice, and conversation in request:* for as these had never been, if man had staid at home with his Creator, and given the intire exercise of his mind to the noble ends of his creation; so certain it is, that the use of these vanities are not only a sign that Men and Women are yet ignorant of their true Rest and Pleasure, but it greatly obstructs and hinders the retirement of their minds, and serious enquiry after those things that are Eternal. *O that there should be so much noise, clutter, invention, traffique, curiosity, diligence, pains, and vast expence of time and estate, to please and gratifie*

1 *Joh.*2.15, 16.
*Gen.*2.25.
*Gen.*3.21.
*Gen.*3.6,7.
*Eccles.*12.1
*Gen.*2.25.
*Eph.*2.1,5.
*Col.*2.13.
1 *Pet.* 1. 17. 15, 16, 17, 18.
Tit. 2. 11, 12,13,14.
2 *Tim.*13.6
*Jam.*5.5.
*Mat.*7.17, 18,19.
*Chap.*12,23.
*Rom.*8.8.

gratifie poor perishing Mortality; and that the Soul, the very Image of Divinity it self, to whose authority and service the Body (but as a Case) with all the whole Creation was given, to be regulated by it, should have so little of their Consideration: What! O what more pregnant Instances, and evident Tokens can be given, That 'tis the *Body, the Senses, the Case, a little flesh and bone covered with skin,* the *toyes, fopperies, and very vanities of this mortal Life, and perishing world, that please, that take, that gain them, on which they dote, and never have too much time, love, nor money, to bestow upon them:* Thus are their minds employ'd and become so vain in their imaginations, and dark in their understandings, that they not only believe them *innocent, but perswade themselves they are good Christians all this while,* and to rebuke them is worse than *Heresie*; thus are they strangers to the hidden Life, thus are they diverted from all serious examination of themselves; *and a little by rote babble with a forc'd zeal of an half hours talk of other mens words, they have nothing to do with, is made sufficient*; (and are no more their states, or at least their intention (as their works shew) than 'twas the young man's in the Gospel, *that said he would go, and did not*; But alas! Why? Oh! there are other guests; what are they? *Pharamond, Cleopatra, Cassandra, Clelia, a Play, a Ball, an idle flattering Visit, the Park, the Gallant, the Exchange, the Treat*; in a word, the *World*: these Stay, these Call, these are Importunate, these they Attend, these are their most familiar Associates; thus are their hearts captivated from the Divine and Heavenly Exercise; nay, from such external Affairs, as immediately concern some benefit to themselves, or needy Neighbours; pleasing themselves with the received *Idea's* of those toyes and fopperies, into their loose and airy minds, and if not in all things to imitate them, through poverty; yet as much as may be in some respects, and at last to dote upon them, be taken with them, and willingly suffer their Thoughts to be hurried away by them: All which greatly indispose the minds, and distract the Souls of People from the Divine Life and Principle of the Holy Jesus; but as it hath been often said, more especially the younger sort, to whom the like divertisments of *gaudy Cloaths, Romances*, and

Mat. 16. 26. *Mark* 8. 37. 1 *Cor.* 6. 13. *Job* 34. 15. *Isa.* 40. 5. 1 *Pet.* 1. 24. *Luk.* 8. 14. *Rom.* 1. 19. *to the end.* *Prov.* 1. 25, 30. *chap.* 10. 17. *chap.* 12. 1. *chap.* 15. 15. *Isa.* 58. 1, 2, 3. *to* 10. *Jer.* 16. 19, 20, 21. *Mat.* 21. 29, 30. 2 *Tim.* 3. 4. *Tit.* 3. 3. *Mat.* 6. 27. *Isa.* 59. 4. *Jer.* 2. 5. *Eccles.* 11. 10.

Amorous Plays; (where their Inclinations being presented with what is so very suitable to them, they become thereby excited (it may be) to more vanity than ever they might have thought upon;) which are incomparably dearer to them, than all that can be said of *God's Fear, a retired Life, eternal Rewards and Joyes unspeakable, and full of Glory:* So vain, so blind, and so very insensible are Men and Women, of what truly makes a Disciple of Christ; *O that they would ponder on these things, and watch (out of all these vanities) for the coming of the Lord, lest being unprepared, and taken up with other Guests, they enter not into his Everlasting Rest!*

Rom. 13. 11, 12, 13, 14. *Mat.* 15. 7, 8, 9, to 14.

Reason 9.

That which further manifests the unlawfulness of these numerous Fashions and Recreations, is, That they are either the inventions of vain, idle, and wanton minds, to gratifie their own sensualities, and raise the like wicked curiosity in others, to imitate the same, by which nothing but lust and folly are promoted; or the contrivances of indigent and impoverish'd Wits, who make it the next way for their maintenance; in both which respects, and upon both which considerations, they ought to be detested; for the *first*, in that it were to license express Impiety; for the *latter*, because it would be to countenance so wretched a way of livelihood, and consequently divert from more lawful, more serviceable, and more necessary employments; That such Persons are both the inventers and actors of all these follies, cannot be difficult to demonstrate: Alas! Could it possibly be, That one from *Palestina* should bring us Father *Adam's Girdle*, and old Mother *Eve's Apron to be shewen?* What laughing, what fleering, what mocking of their Grandfather's and Grandam's homely fashion would there be? surely their Tayler would find but little custome, although we hear *'twas God himself that made them Coats of Skins*: The like may be asked of all the other vanities, concerning the Holy Men and Women through all the generations of Holy Writ; How many *pieces of Ribbond, Feathers, Lace-Bands*, and the like, had *Adam*

Gen. 3. 21.

in

in *Paradise*, or out of it? What rich Embroyders, Silks, Points, &c. had *Abel*, *Enoch*, *Noah*, and good old *Abraham*? Did *Eve*, *Sarah*, *Susanna*, *Elizabeth*, and the *Virgin Mary*, use to Curle, Pouder, Pummatum, Patch, Paint, wear false Locks of strange colours, rich Points, Trimmings, lac'd Gowns, embroyder'd Pettecoats, Shooes and Slip-slaps, lac'd with Silk or Silver lace, and ruffl'd like Pigeons-feet, with several yards, if not pieces of Ribbonds? How many Playes did *Jesus Christ* and his *Apostles* recreate themselves at? What Poets, Romances, Comedies, and the like, did these *Holy Men* and *Women make*, or use to pass away their time withal? I know they bid all *redeem their time*, *to avoid foolish talking*, *vain jesting*, *prophane babblings and fabulous stories*; *as what increase to more ungodliness*; *and rather to watch*, *to work out Salvation with fear and trembling*, *to flee foolish and youthful lusts* (by name) *and to follow righteousness*, *peace*, *goodness*, *love*, *charity*; *and to mind the things that are above*, *as they would have honour*, *glory*, *immortality*, *and eternal life*. But if I were ask'd, Whence came they then? I could quickly answer, *From the Gentiles that knew not God*; (for some amongst them detested them, as will be shewn) they were the Pleasures of an effeminate *Sardanapalus*, a fantastick *Miraclet*, a Comical *Aristophanes*, a Prodigal *Charaxus*, a Luxurious *Aristippus*; and the practises of such Women, as the infamous *Clytemnestra*, the painted *Jezabel*, the lascivious *Campaspe*, the immodest *Posthumia*, the costly *Corinthian Libidinosa*, the most impudent *Flora*, the wanton *Egyptian Cleopatra*, and most insatiable *Messalina*; Persons, whose memory have stunk through all Ages, and carry with them a perpetual rot; these, and not the Holy Self-denying Men and Women in ancient times, were devoted to the like Recreations, and vain delights; nay, the more sober of the very Heathens themselves (and that upon a Principle of great virtue, (as is by all confess'd) detested the like folly and wanton practices; there's none of them to be found in *Plato* nor in *Seneca's* Works; *Pythagoras*, *Socrates*, *Phocion*, *Zeno*, &c. accustom'd not themselves to these entertainments; The virtuous *Penelope*, the chast *Lucretia*, the grave *Cornelia*, and modest *Portia*, with many others,

Eph. 5. 1 2, 3, 4, 5, 15, 16.
2 *Tim.* 2. 16, 22
Mat. 25. 13. *chap.* 26 4.
Phil. 2. 12, 13.
Col. 3. 1, 2, 3
Rom. 2. 6, 7.

thers, could find themſelves employment enough amongſt their Children, Servants, and Neighbors; they (though Nobles, next their Devotion) delighted moſt in *Spinning, Weaving, Gardening, Needlework*, and ſuch like good Houſe-wifery, and commendable entertainments; who (though called Heathens) expreſs'd much more *Chriſtianity* in all their actions, than do the wanton fooliſh People of this Age, that notwithſtanding will be called *Chriſtians*. But, above all, You *Play-mongers*, whence think you, came your ſo paſſionately beloved *Comædies*, then which, as there is not any one divertion that's more pernitious; ſo not one more in eſteem and diligently frequented; Why, I will tell you, Their great Grand-father was an *Heathen*, and that of the worſt ſort; his Name was *Epicharmus*; 'tis true, he is called a *Philoſopher*, or a *lover of Wiſdom*; but he was only ſo by name, and no more one in reality than the *Comœdians* of theſe times are *Chriſtians*; and that's not at all. 'Tis reported of him by *Suidas*, a Greek Hiſtorian, that he was the firſt man who invented *Comœdies*, and by the help of one *Phormus*, he made alſo fifty *Fables*, (or if you will *Lyes.*) But would you know his Country, and the reaſon of his invention? the firſt was *Syracuſe*, the chief City of *Sicily*, famous for the infamy of many *Tyrants*, to pleaſe and gratifie the luſts of ſome, of whom (which is the ſecond) he ſet his wits to work: And don't you think this a moſt infamous original? and is it leſs in any to imitate, or juſtifie the ſame, ſince the more ſober *Heathens* have themſelves condemned them? nay, is it not moſt abominable, when ſuch as call themſelves *Chriſtians*, do both imitate and juſtifie the like inventions? Nor had the melancholy *Tragedies* a better parentage; namely, one *Theſpis*, an *Athenian* Poet; to whom they alſo do aſcribe the original of that impudent cuſtom of *painting faces, and the counterfeit, or repreſentation of other perſons*, by change of habits, humours &c. all which are now ſo much in uſe and reputation with the *great Ones* of the times; To theſe, let me add that Poetical *Amoroſo*, whom an inordinate paſſion of Love firſt tranſported to thoſe Poetical raptures of admiration; (indeed ſordid effeminacy, if not Idolatry) they call him *Aleman*, or *Alcina*; (a *Lydian*, and an *Heathen*)

Vide Suidas.

Vide Prod.

Heathen) he being exceedingly in Love with a young Woman of his own Country, is said to have been the first person that gave the World a sight of that kind of folly, namely, Love-stories and Verses; which hath been so diligently imitated by almost all Nations ever since.

Object. 2. I know that some will say, *But we have many Comedies and Tragedies, that are on purpose to reprehend Vice, from whence we learn many commendable things.*

Answ. And truly, though it's shameful, yet many have been wont for want of shame, or understanding, or both, to return me this for answer: Now I readily shall confess that 'twas the next remedy amongst the *Heathens* against the common Vice, to those more grave and moral Lectures of their *Philosophers*; of which number I shall instance two; *Euripides*, whom *Suidas* calls a learned *Tragical Poet*; and *Eupolis*, whom the same *Historian* calls a *Comical Poet*: the first was a man so chast, (and therefore so unlike those of our dayes, that he was called μισογυνὴς, or one that hated Women; (that is, wanton ones) for otherwise he was twice Married.) The other he characters as a most severe reprehender of faults; from which I gather, that their design was not to feed the idle lazy fancies of People; but since, by the means of loose wits, the People had been debauch'd, their work was to reclaim them; and this appears the rather from the description given, as also that *Euripides* was suppos'd to have been torn in pieces by wanton Women; which doubtless was for declaring and decrying their impudence: and the other being slain in the Battel betwixt the *Athenians* and *Lacedemonians*, was so regreted, that a Law was made, never after such *Poets* should be allow'd to bear Arms; doubtless, because in losing him, they lost a Reprover of Vice; so that the end of the approved *Comedians*, and *Tragedians* of those times, was but to reform the People; and that not so much by that rational and argumentative way (usual with their *Philosophers*) as by sharp *jeers*, severe *reflections*, and rendring their vicious actions so shameful, ridiculous, and detestable, as for reputations sake they might

not

not longer be guilty of the like; which is but the very next expedient before a *Whip*, or *Bridewel*. Now if you that plead for such representations, will be contented to be accounted *Heathens*, and those of the more dissolute and wicked sort too, we shall acknowledge you, that such *Comœdies* and *Tragedies*, may be serviceable; but for shame abuse not the Name of *Christ* so impudently as to call your selves *Christians*, whose lusts are so strong, as that you are forc'd to use the necessities of meer *Heathens* to repel them: Is this your love to Jesus? your reverence to the *Scriptures*, that are able to make the man of God perfect? Is all your prattle about *Ordinances*, *Sacraments*, *Christianity*, and the like, come to this? that at last you must betake your selves to such Instructers as were by the sober *Heathens* appointed to reclaim the most vicious of the People that were amongst them; and such *Remedies* too, as below which is nothing but *corporal punishment*. This is so far from *Christianity*, that many thousands of the Noble *Heathens*, Men and Women, were better taught, and better dispos'd: *They found out more Heavenly contemplations, and subjects of an Eternal nature to meditate upon.* Nay, so far did they outstrip the best of the common *Christians* of these times, that they not only were exemplary of good in their *grave and sober Conversation*; but for the publick benefit, they instituted the *Gynæcosmi*, or *twenty men, that they should make it their business to observe the peoples Apparel and Behaviour; that if any were found immodest, and to demean themselves loosely, they had full authority to punish them.* But the case is alter'd; 'tis punishable to reprove such; yes, it's matter of the greatest contumely and reproach: nay, so impudent are some grown in their Impieties, as that they merrily can sport themselves with a meer mockage of such religious Persons; and not only manifest a great neglect of *Piety*, and a *severe Life*, by their own looseness; but their extream contempt of it, by rendring it ridiculous through *Comical abusive jeers* on *publick Stages*: which, how dangerous it is, and apt to make Religion of little worth; besides the demonstration of this age; let us remember, that *Aristophanes* had not a better way to bring the reputation of *Socrates* in question with the People; who greatly reverenc'd

reverenc'd him for his *grave and virtuous Life and Doctrine*; than by his abusive representations of him in a Play, which made the *airy, wanton, unstable crowd* rather to part with *Socrates* in earnest, than *Socrates* in jest. Nor can a better reason be given why the poor *Quakers* are made so much the scorn of men, then because of their severe reprehensions of sin and vanity; and their self-denying Conversation amidst so great intemperance in all worldly satisfactions: yet can such *Libertines*, all this while, strut and swell for Christians; but we must be *Heretick*s, *Seducers*, *Deceivers*, and what not?

O blindness! O Pharisaical hypocrisie! as if that such were Judges of Religion; or that 'twere possible for them to have a sight of true Religion, or really to be Religious; *whilst darken'd in their understandings, by the Gods of the pleasures of this World, and their minds so exercis'd by external enjoyments, and the variety of worldly delights*; No, *In the Name of the Everlasting God, you mock him and deceive your souls; the wrath and vengeance of the Almighty is against you all, whilst in that spirit and condition; in vain are all your babbles, and set performances; God Eternal laughs you to scorn; his anger is kindling because of these things.* Wherefore be ye warned to temperance, and Repent. Besides, these Persons are not only wicked, loose, and vain, who both invent and act these things; but, by your great delight in their inventions, you incourage them therein, and hinder them from more honest, and more serviceable employments; for, what is the reason that most Commodities are held at such excessive rates? but because Labour is so very dear; and why is it so? but because so many hands are otherwise bestowed, *even about the very vanity of all vanities.* Nay, how common is it with these mercenary procurers to Peoples folly, that when their Purses begin to grow empty, they shall present them with a new, and pretended more convenient Fashion, and that perhaps before the former costly Habits shall have done half their service, which either must be given away, or new vampt in the Cut most A-la-mode; O infamous, yet frequent folly! I know I am coming to encounter the most plausible Objection they are us'd to urge when driven to a pinch; namely,

Object. 3. *But how shall those many Families subsist, whose livelihood is by such Trades? as the like Fashions and Recreations do maintain, which you so earnestly decry?*

Answ. I answer, It is a bad Argument to plead for the Commission of the least evil, that never so great a good may come of it: If you and they have made Wickedness your Pleasure, and your Profit, be ye content that it should be your grief and punishment, till the one can learn to be without such vanity, and that the others have found out more honest employments: 'Tis the vanity of the *few great ones*, that makes so much toyle for the *many small*; and the great *excess* of the *one*, occasions the great *labour* of the *other*: Would men learn to be contented with few things, such as are necessary and convenient (the Christian life) all things might be at a cheaper rate, and men might live for little. If the Landlords had less lust to satisfie, the Tennants might have less Rent to pay, and turn from poor to rich, whereby they might be able to find more honest and domestique employments for their Children, than turning shifters, *and living by their Wits*, (which is but a better word for their sins.) And if the Report of the more intelligent *Husbandry* be credible, Lands are generally improveable, ten in twenty; and were there more hands about more lawful and serviceable Manufactures, they would be cheaper, and greater vent might be made, by which a benefit should redound to the World in general; nay, the burden lyes the heavier upon the laborious Countrey, that so many hands and shoulders (as the lust Caterers of the Cities) should be wanting. If men never think themselves rich enough, they may never miss of trouble and employment; but those who can take the primitive state, and God's Creation for their Model, may learn with a little to be contented, as knowing that desires after Wealth, do not only prevent or destroy the true Faith, but that when got, encrease trouble also. It is no evil to repent of evil, but that can never be in maintaining what they should repent of. It is a bad Argument to avoid temperance, or justifie the contrary,

1 *Tim.*6. 6, 7, 8.

See Blith's *Husbandry.*

1 *Tim.*6. 9, 10.

contrary, becauſe otherwiſe the Actors and Inventers of it, would want a Livelihood, ſince to feed them is to nurſe the Cauſe inſtead of ſtarving it; let ſuch of thoſe Vanity-buckſters as have got ſufficient, be contented to retreat, and ſpend it more honeſtly than they got it; And ſuch as really are poor, be rather helpt by charity to better Callings, which were more prudent, nay Chriſtian, than to buy fooliſh toyes and fopperies: Publick Work-houſes would be effectual Remedies to all theſe lazy diſtempers, with more Profit and a better Conſcience; therefore it is we cannot, we dare not ſquare our Converſation by the World's; no, but by our exceeding plainneſs to teſtifie againſt ſuch extravagant vanity; and by our grave and ſteady Life to manifeſt our diſlike on God's behalf, to ſuch intemperance and wanton curioſity; yea, to deny our ſelves what otherwiſe perhaps we lawfully could uſe with true indifferency, becauſe of that great abuſe amongſt the generality. I know that ſome are ready farther to object;

Object. 4. *Hath God given us theſe Enjoyments on purpoſe to damn us if we uſe them?*

Anſw. But to ſuch miſerable, poor, ſilly ſouls (who would rather charge the moſt High and Holy God with the invention and creation of their dirty Vanities, then want a Plea to juſtifie their own practice, not knowing how for *ſhame*, or *fear*, or *love*, to throw them off.) I *Anſwer*, That what God made was good, and what the bleſſed Lord Jeſus Chriſt enjoyn'd, or gave us in his moſt Heavenly Example, is to be obſerved, believed, and indiſpenſably to be obeyed; but in the whole Catalogue the Scriptures give of both, I never found the Attires, Recreations, and way of Living, ſo much in requeſt with the called Chriſtians of theſe times. No certainly, God created man an *holy, wiſe, ſober, grave, and reaſonable Creature*, fit to Govern the World, and himſelf; to whom only a Divinity, & an Eternal God-head, became the fit object both of his Reaſon and his Pleaſure; all External Enjoyments adminiſtring no farther ſatisfaction then as us'd for neceſſity and meer convenience; with this *proviſo* too, That

Anſwer. *Gen.* 1. 31. *Mat.* 5. *ch.* 6, *ch.* 7, *ch.* 8. *Luk.* 8. 14. *chap.* 12, 28, 29, 30, *to* 38.

1 *Cor.* 10. 31. the Almighty was to be ſeen, and ſenſibly enjoy'd, and reverenc'd in every one; but how very wide the Chriſtians of theſe times are from this Primitive Inſtitution, is not difficult to determine, although they make ſuch loud pretentions to that moſt Holy Jeſus, who not only gave the World a certain Evidence of a happy Reſtoration in his own Example, but promiſed aſſiſtance to all that would follow him; and therefore hath ſo ſeverely enjoyn'd no leſs on all, as they would be everlaſtingly ſaved; but whether the minds of men and women are not as profoundly involv'd in all exceſs and vanity, as thoſe who know him not any farther than by hear-ſay? and whether they being thus baniſhed the Preſence of the Lord by their greedy ſeeking the things that are below, and thereby having loſt the taſte of that divine Pleaſure, they have not feigned to themſelves an imaginary pleaſure, to ſmother Conſcience, and paſs their time without that anguiſh and trouble, which are the conſequences of ſin; that ſo they might be at eaſe and ſecurity? let the truly ſober, yea, their own Conſciences, declare?

Joh. 8. 12. *chap.* 15. 6, 7, 8. *chap.* 17. 20. *Rom.* 2. 8.

Gen. 3. 6. *Mat.* 24. 42. *Mark.* 13. 33, 34, 35, 36, 37. *Adam's* temptation is repreſented by an Apple, thereby intimating the great influence external objects (as they exceed in beauty) carry with them upon our ſenſes; ſo that unleſs the mind keep upon its conſtant watch, ſo prevalent, and, in a manner, inchanting are viſible things, as ſometimes they are repreſented, that hard 'twill be for one to eſcape, being enſnar'd; and he ſhall need be only ſometimes entrap'd, to caſt ſo thick a vail of darkneſs over the mind, that not only it ſhall with pleaſure continue in its fetters to luſt and vanity; but proudly cenſure ſuch as refuſe Conformity to the ſame, and ſtrongly plead for them as ſerviceable and convenient; that ſtrange paſſion do periſhing objects raiſe in thoſe minds, where way is made, and entertainments given to them. But Chriſt Jeſus is manifeſted in us, and hath given unto us an underſtanding of him that is true, and unto All, ſuch a proportion of his good Spirit as might ſuffice, would they obey it, to redeem their minds from that captivity they have been in to luſts and vanities, and intirely ranſom them from the dominion of all viſible objects, and whatſoever may gratifie

1 *Joh.* 3. 5, 6, 7, 8. *chap.* 5. 20.

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the desire of the Eye, the Flesh, and the proud Life, that *they might be regenerated in their minds, changed in their affections, and have their whole hearts set on things that are above, where moth nor rust can never pass, nor enter to harm, or destroy.* 1 *Thes.* 5. 13

But 'tis a manifest sign of what mould and make those persons are, who practise and plead for such *Egiptian shameful rags*; Its more to be feared, they either never knew, or have forgot, the humble, plain, meek, holy, Self-denying, and exemplary Life, which the eternal Spirit sanctifies all obedient hearts unto; yea, it's indubitable, that either such alwayes have been ignorant, or else that they have lost sight of that good Land, that heavenly Country, and blessed inheritance they once have had some glimmering prospect of; O that they would but with-draw a while, sit down, weigh, and consider with themselves where they are, and whose work and will they are doing, that they would once believe the Devil hath not a stratagem more pernitious to their immortal Souls than this of exercising their minds in the foolish fashions, and wanton recreations of the times; great and gross Impieties beget a detestation in the opinion of sober education, common temperance and reputation; and therefore since the Devil rightly sees such things have no success with many, it is his next (and fatall'st) project to find some other entertainments that carry less of infection in their looks, though more of security, because more of pleasure in their enjoyment, on purpose to busie and arrest the minds of such from a diligent search and enquiry after those matters, which necessarily concern their eternal peace, that being ignorant of the heavenly Life, they may not be induced to press after it; but being only formally Religious according to the traditions and precepts of others, proceed to their common pleasures, and find no check therefrom; (their Religion and Conversation for the most part agreeing well together,) *whereby an improvement in the knowledge of God, a going on from grace to grace, a growing in the measure of the stature of Jesus Christ himself is not known*, but as it was in the beginning at seven, so is it at seventy-4 nay, *not so innocent, unless by reason of the old saying, Old Men are twice Children.* On! the Mystery of Godliness, *Gal.* 5. 22, 23, 24, 25. *Eph.* 5. 8, 9, 10, 11, 15, 16. *Eph.* 6. 12, 13, 14, 15, 16, 17, 18. *Eph.* 1. 16, 17, 18, 19, 20. *Colos.* 4. 12, 13. 2 *Pet.* 3. 18.

Godliness, the heavenly Life, and true Christian is another thing; wherefore we conlude, that as the design of the Devil (where he cannot involve and draw into gross sin) is to busie, delight, and allure the minds of men and women by more-seeming-innocent entertainments, on purpose that he may more easily secure them from minding their duty and progress in the knowledge of, and obedience to the only true God, which is eternal Life; and thereby employ their minds from heavenly and eternal Meditations; so are those who would be delivered from those snares, to mind the holy, just, grave, and self-denying Teachings *of God's Grace and Spirit in themselves*, that they may reject, and for ever abandon the like vanity and evil, and by a reformed Conversation condemn the World of its Intemperance; so will the true Disciple-ship be obtain'd; for otherwise, not only self prejudice redounds, but many other enormous Consequences and pernitious Effects: 'Tis to encourage such impious persons to continue and proceed in the like Trades of feeding the Peoples lusts, and thereby to make themselves partakers of their Plagues, besides their own proper punishment, who by continual fresh desires to the like curiosities, and that way of spending time and estate, induce them to spend more time in studying how to abuse time; nay, in hopes of farther gains tempt and provoke those Caterers to all inordinate desires, and lustful appetites, to invent and furnish them with more provision of the sort, lest through their pinching and small allowances, *those Prodigals should call their Fathers house to mind*; for whatsoever any think *more pleasant baits, alluring objects, grateful entertainments, cunning emissaries, acceptable Sermons, insinuating Lectures, taking Orators*; the crafty Devil has not, nor ever had by which to entice, and ensnare the minds of People, and totally to divert them from heavenly reflections, and divine meditations, than the great excess of vain Attire and that variety of Recreations so much in repute in these times, and which we have hitherto so reasonably condemned.

Joh. 17. 3.

Rom. 8. 11. 14.

Gal. 5. 16.

Tit. 2. 11, 12 13, 14.

Reas. 10.

Reaſ. 10.

But ſhould theſe things be as indifferent, as they are prov'd perniciouſly unlawful (for I never yet heard any advance their plea beyond the bounds of meer indifferency) yet ſo great is their abuſe, ſo univerſal the ſad effects thereof, like to an infection, that therefore ought they to be rejected of all, eſpecially thoſe, whoſe ſobriety hath preſerv'd them on this ſide of that exceſs, or whoſe judgments (though themſelves be guilty) ſuggeſt the inconveniency of ſuch Intemperance: For what's an indifferent thing, *but that which may be done, or left undone?* granting, I ſay, this were the caſe, yet doth both Reaſon and Religion teach, that when they are us'd with ſuch an extraordinary appetite, as to relinquiſh them, would be a contradiction to their deſires, and an abate of their ſatisfaction; they have exceeded the bounds of meer indifferency, and are thereby rendred no leſs than neceſſary; which being a violation to the very nature of the things themſelves, a perfect abuſe enters, and conſequently are no longer to be conſider'd in the rank of things ſimply indifferent, but unlawful. Now, that the whole Exchange of vanities againſt which I have ſo earneſtly contended, are generally abuſed, by the exceſs of almoſt all ages, ſexes, and qualities of People, will be confeſs'd by many who yet decline not to be conformable themſelves; and to whom, as I have underſtood, it only ſeems lawful, becauſe (ſay they) *the abuſe of others ſhould be no Argument why we ſhould not uſe them* But to ſuch I anſwer, (for God Almighty knows I ſeek the temporal and eternal happineſs of all) That they have quite forgot, or will not remember, they have acknowledg'd theſe things to be but of an indifferent nature. If ſo, (as undoubtedly men in their wits (and for others we are not concern'd) nay, vanity never urg'd more) I ſay, there can be nothing more cleer, than ſince they acknowledge their great abuſe, that they are wholly to be forgone and relinquiſh'd; for ſince they may as well be let alone as done at any time, ſurely they then of duty ſhould be let alone when the uſe of them is an abetting

*Phil.*3.17. betting the general excess, & a meer exciting others to continue in their abuse, because they find persons reputed sober, to imitate them, or otherwise to give them an Example; *Precepts are not half so forceable as Examples.* Nay, every one that pretends to seriousness, ought to suspect himself, as having bin too forward to help on the excess, & can never make too much haste out of those inconveniencies, that by his former example he encourag'd many to, and that by a new one he may put a seasonable check upon the Intemperance of others. A wise Parent ever with-draws those objects, however innocent in themselves, which are too prevalent upon the weak senses of his Children, on purpose that they might be wean'd. And 'tis as frequent with men, to bend a crooked stick as much the contrary way, that they might streighten it at last. Those that have more sobriety than others, should not forget their stewardships, and exercise that gift of God to security of their neighbors; *'twas murdering* Cain *that rudely ask'd the Lord, Was he his Brothers Keeper?* For every man is necessarily obliged thereto, and therefore should be so wise, as to deny himself the use of such *indifferent* enjoyments, as cannot be us'd by him, without too manifest an encouragement to his neighbors folly. God hath sufficiently excited men to what is said; for, in the case of the *Brazen Serpent*, which was an heavenly Institution, and Type of Christ, *He with great displeasure enjoyn'd it should be broke to pieces, because they were too fond and doting upon it; yes, the very Groves themselves, however pleasant for scituation, beautiful for their walks and trees, must be cut down*; and why? only because they had been abused to Idolatrous uses. *And what's an Idol, but that which the mind puts an over-estimate, or value upon?* None can benefit themselves so much by an indifferent thing, as not rather to prevent an injury to others by not using that liberty. If those things were convenient in themselves (which is a step nearer necessity, than meer indifference) yet when by circumstances they become prejudicial, such conveniency it self ought to be put up, much more what's but indifferent should be deny'd. People are not to weigh their private satisfactions, more than a publick good; nor please themselves

*Phil.*2.4. *Gen.*4.9.

2 *King.* 18. 2,3,4 5.

*Rom.*14. *to the end.*

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in too free a uſe of indifferent things, at the coſt of being ſo really prejudicial to the publick, as they certainly are whoſe uſe of all theſe vanities becomes exemplary to others, and begets an impatiency in their minds to have the like; wherefore it is both reaſonable and incumbent on all, to make only ſuch things neceſſary, *as tend to life and godlineſs*; and to employ their freedom with moſt advantage to their Neighbors: So that here is a *twofold* obligation on them; the *one*, not to be exemplary in the uſe of ſuch things, which though they may uſe them, yet not without giving too much countenance to the abuſe, and exceſſive vanity of their Neighbors. The *other* obligation is, That they ought ſo far to condeſcend to ſuch Religious People who are offended at theſe faſhions, and that kind of converſation, as for ever to reject them. Now thoſe, who (notwithſtanding what I have urg'd) will yet proceed, what is it, but that they have ſo involv'd themſelves, and their affections in them, as that it is not leſs difficult to reform them, whom all this while we have determin'd in the greateſt exceſs, And that for all their many Proteſtations againſt their fondneſs to ſuch *fopperies*, they in ſincerity are no better than People that have loſt the meaſure both of common Prudence and Conſcience, that neither know what is *indifferent*, nor what not; how far they are to reſpect the good of others, how far not: and, how ſhould they? who do ſo little reſpect their own. For, after a ſerious conſideration, What *vanity, pride, idleneſs, expence of time, and eſtates*, have been, and yet are? How many Perſons debauch'd from their firſt ſobriety, and Women from their natural ſweetneſs, and innocent diſpoſitions, to looſe, airy, wanton, and many times more enormous practices? How many plentiful eſtates have been ſurpriz'd by numerous debts; Chaſtity enſnar'd by accurſed luſtful Intregues, youthful Health overtaken by the haſty ſeiſure of unnatural diſtempers, and their remaining dayes ſpent upon a Rack of their vices procuring, and ſo made ſlaves to the ſad and unmerciful effects of their own inordinate pleaſures: in which agony they vow the greateſt temperance, but no ſooner out of it, then in their vice again. That theſe things are the caſe, and almoſt innumerably more, I am

Pſal. 10. 3, 4
2 *Pet.* 1. 3.
Eph. 5. 7, 8.
Rom. 14. 1. *to the end.*
Lam. 4. 5.
Prov. 24. 17.
Job 21. 13, 14.
Pſal. 55. 23.
Pſal. 37. 10.
Eccleſ. 8. 12.
Pſal. 37. 9. & 76. 12.
Prov. 2. 22.

perſwaded no ingenious perſon, of any experience, will deny; how then upon this ſerious reflection, any that pretend Conſcience, or the leaſt fear of God Almighty, can longer continue in the *Garb, Livery, and Converſation* of thoſe, whoſe whole life tends to little elſe then what I have repeated; much leſs joyn with them in their abominable exceſs; I leave it to the truly Conſcientions, and the juſt Principle in themſelves, to judge. No ſurely! This is not to obey the Voice of God, who in all Ages did loudly cry to all, *Come out:* from whence? *from the wayes, faſhions, converſe, and ſpirit of Babylon*; who's that? *the Mother, or that Womb, which hath been ſo fruitful in all theſe vain, fooliſh, wanton, ſuperfluous, earthly, wicked births*; againſt whom the Scriptures denounce more dreadful Judgments than any, aſcribing all the Intemperance of Men and Women to the Cup that ſpirit of wickedneſs hath given them to drink; *whoſe are the things indifferent, if they muſt be ſo:* And for witneſs, hear what the *Revelations* ſay in her deſcription, *How much ſhe hath glorify'd her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her. And the Kings of the Earth who have lived deliciouſly with her, ſhall bewail and lament her*; *And the Merchants of the Earth ſhall weep over her, for no man buyeth their Merchandize any more: The Merchandize of Gold, and Silver, and precious Stones, and of Pearls, and fine Linnen, and Purple, and Silk, and Scarlet, and all manner of Veſſels of Ivory, and all manner of Veſſels of moſt precious Wood*; *And Cinamon, and Odours, and Oyntments, and Frankincenſe, and Wine, and Oyl, and fine Flour, and Beaſts, and Slaves, and Souls of Men:* which though I know to have a farther ſignification then what is litteral, yet there is enough to ſhew the *Pomp, Plenty, Fulneſs, Idleneſs, Eaſe, Wantonneſs, Vanity, Luſt, and Exceſs of Her, and all her Favourites.* But at the terrible day, who will go to her Exchange any more? who to her Play's? who ſhall Traffique about her delicious Inventions? Not one; for ſhe ſhall be judg'd; no Plea ſhall excuſe, or reſcue her from the wrath of the Judge, *for ſtrong is the Lord who will perform it.* If yet theſe reaſonable Plea's will not prevail, though I have ſomething farther to adjoyn, however I ſhall Caution ſuch in the repetition of

Jer. 16. 5, 6, 7, 8, 9.

Iſa. 3. 13, 14, to 26. *Jer.* 50. 8. *chap.* 51. 6, 7 *Amos* 6. 3, 4, 5, 6, 7.

Rev. 18. 7, 9

Verſ. 11, 12.

Verſ. 13.

Verſ. 8.

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part of *Babylon's* miſerable doom; *Mind, my Friends, more Heavenly things, haſten to obey that righteous Principle which would exerciſe and delight you in that which is Eternal*; or elſe with *Babylon*, the Mother of luſt and vanity, *the fruits that your Souls luſt after, ſhall depart from you, and all things which are dainty and goodly ſhall depart from you, & you ſhall find them no more*; Lay your treaſures therfore up in Heaven, where nothing can break through to harm them, but where Time ſhall ſhortly be ſwallowed up of incomprehenſible Eternity. And for your farther perſwaſion (if yet any can remain unſatisfy'd) I further argue; *Verſ.* 14. *Luk.* 12. 33. 34.

Reaſ. 11.

Next, Becauſe the contrary is very much conducing to good; namely, *plain and decent Apparel, with a meek ſtamefac'd and quiet Spirit; and that Converſation which doth only expreſs the ſame, in all godly honeſty.* As the Apoſtle ſaith, *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may adminiſter grace to the Hearers; neither filthineſs nor fooliſh talking, nor jeſting, but rather giving of thanks: for, let no man deceive you with vain words; becauſe of theſe things cometh the wrath of God upon the Children of diſobedience.* Wherefore, if Men and Women were but thus adorn'd, and did they but once demean themſelves after this truly Chriſtian manner, impudence would ſoon receive a check, luſt, pride, vanity, and wantonneſs, a rebuke: For, with what countenance could they attempt ſuch univerſal Chaſtity, or encounter ſuch godly Auſterity? No, there would ſcarcely be left a paſſage for vanity and pride to look out at; all their large windows would be barr'd, and almoſt every cranny ſtop'd: And however impious any perſons might be in private, for certain they would find no Merchants abroad to buy it, no fondlings to Indulge and embrace it, all reſpect to Perſons for their Apparel, and empty Titles, would ceaſe; which is a notorious evil, and contrary to the very expreſs letter and command of the Scriptures; though common Experience teacheth us what place they have

Col. 4. 5, 6. 1 *Theſ.* 4. 11, 12. 1 *Pet.* 3. 1, 2, 3, 4. *Eph.* 4. 29. & 5. 3, 4, 5, 6. 1 *Tim.* 4. 12 *Phil.* 3. 16, 17, 18, 19. 20. 1 *Pet.* 2. 12. *Prov.* 31. 23, to 31. 2 *Chron.* 19. 7. *Prov.* 24. 23. *Jam.* 2. 1, 2, to 9.

with the generality, to Cap, to Sir, to Worſhip, to Honour, to Madam, and to Lady, them in almoſt all places of the Land; whereby a great ſtep might be made towards primitive Innocency, and that plain-hearted, down-right and harmleſs Life might be reſtored, of not much careing about what *we ſhould eat, drink, or put on*; (which, however Chriſt called the practice of them that knew not God) *is the very Spirit of this Age under all its babble about Religion.* But with ſuch moderate care, as might provide what ſhould be neceſſary and convenient for themſelves and families, be intirely devoted to the concernments of a *Cœleſtial Kingdom*; *And diligently minding their daily growth and improvement in the Righteouſneſs of it; as what only makes this life truly & ſolidly comfortable; and at their dying moments, can fairly intitle them to that bleſſed Salutation of, Well done my good and faithful Servants, enter into the endleſs Joyes and Eternal heavenly Rewards of your Lord; who is Jeſus, who is God over All, bleſt and renown'd for ever.*

Luk. 12. 29, 30.
1 Tim. 5. 8.
2 Pet. 3. 11.
Pſal. 26. 5.
Mat. 25. 21.

Reaſ. 12.

This would be a ready means, and good expedient towards the *enrichment* of the *Land*; for by how much the leſs there were of that great Superfluity in all theſe vanities, by ſo much the more ſhould the Commodities of our own Country be in repute; the great vent of forreign Goods, being that which indebts the Land to forreigners; whereas otherwiſe they would become debtors to us for our Native Manufactures.

Prov. 10. 4.
Eccleſ. 10. 16, 17, 18.
Prov. 19. 15.

By this means, ſuch Perſons, who by their Exceſs have deeply engag'd their Eſtates, may in a ſhort ſpace be enabled to clear them from thoſe incumbrances; which otherwiſe (like Moths) ſoon eat out very plentiful Revenues, nor doth it leſs than greatly advantage Perſons of mean ſubſiſtance (eſpecially Servants) to improve their ſmall ſtocks, by their diligent attendance on their buſineſs; *And not expending their dear-earnings, and hard got wages, upon ſuperfluous Apparel, fooliſh May-games, Play's, Dancing-ſhewes, Taverns, Alehouſes, and the like folly and intemperance*; of which this Land is more infeſted, and by which it's rendred more ridiculous than any

Prov. 21. 17.
Prov. 20. 24, 27.

King-

Kingdom in the World; Yea, it hath been the very Refuge of almoſt all the cheating Mountebanks, ſavage Morrice-dancers, Pick-pocket and prophane Players and Stagers of Neighbouring Countrys; to the ruine of Religion, the ſhame of Government, and the great idleneſs, expence, and debauchery of the People; for which the Spirit of the Lord is grieved, and the Judgments of the Almighty are at the door, and the Sentence ready to be pronounc'd, *Let him that is injuſt, be injuſt ſtill:* Wherefore it is that we cannot but loudly call upon the generality of the times, and teſtifie both by our Life and Doctrine againſt the like vanities and abuſes, if poſſibly any may be weaned from their folly, *and chuſe the good-old-way of Temperance, Wiſdom, Gravity, and Heavenly Converſation*; the only way to inherit the bleſſings of Peace and Plenty here, and Eternal Happineſs hereafter.

Rev. 22. 11.

Prov. 22. 4, 29.

Reaſ. 13.

Laſtly, Suppoſing we had none of theſe foregoing and important Reaſons to juſtifie our ſelves, and juſtly to reprove the practice of the Land in theſe particulars; however, let it be ſufficient for us to ſay, *That when People have firſt learned to fear and obey their Creator, to pay their numerous Debts, to redeem their Mortgages, to clear their Eſtates of all Incumbrances, to alleviate and abate their oppreſſed Tennants; but above all outward regard, when the pale faces are more commiſerated, the grip'd bellies reliev'd, and naked backs cloath'd; when the famiſh'd Poor, the diſtreſſed Widdow, and helpleſs Orphant (God's Workj, and your fellow Creatures) are provided for*; then I ſay, (if then) it will be early enough for you to plead the Indifferency of your pleaſures: But that the ſweat and tedious labour of the Husband-man, be it early or late, cold or hot, wet or dry, ſhould be converted into the pleaſure, eaſe, and paſtime of a ſmall number of men, *that the Cart, the Plow, the Thraſh, ſhould be in that continual ſeverity laid upon nineteen parts of the Land, to feed the inordinate luſts and delicious appetites of the twentieth*, is ſo far from the appointment of the Great Governor of the World, and God of the Spirits of all men,

Eccleſ. 12. 1. *Pſal.* 37. 21. *Job* 31. 16, *Pſal.* 10. 2, *Pſal.* 4. 2. *Pſal.* 79. 12. *Pſa.* 82. 3, 4. *Prov.* 13. 14. *chap.* 22. 7. (*God's Work*) & 16. 22. *Iſa.* 3. 14 15. *Ezek.* 22. 28, *Amos* 5. 11, 12. *ch.* 8. 4, 7 8. *Iſa.* 1. 16, 17, 18. *Jer.* 7. 6. *Rom.* 12. 20. 2 *Chr.* 19. 7.

that

*Pſal.*40.4. *Acts* 10.34. *Rom.* 2. 11. *Eph.*6. 9. *Col.*3.25. 1 *Pet.* 1.17. *Jam.*5. 4,5. *Pſal.*41. 1. *Mat.*25.34, 35,36. *Rom.*15.36. *Jam.*2.15, 16. *Pſal.*112.9. *Prov.*14.21. *Mat.*19.21.

that to imagine ſuch horrible injuſtice as the effect of his determinations, and not the intemperance of men, were wretched and blaſphemous; As on the other ſide, it would be to deſerve no pity, no help, no relief from God Almighty, to continue that expence in vanity and pleaſure, whilſt the other objects great neceſſities go unanſwer'd; eſpecially, ſince God hath made the ſons of men but ſtewards to each others exigency's and relief; yea, ſo ſtrict is it enjoyn'd, that on the omiſſion of theſe things, we find that dreadful ſentence partly to be grounded, of *Depart from me ye curſed into everlaſting fire, &c.* As on the contrary, to viſit the ſick, ſee the impriſoned, relieve the needy, &c. are ſuch excellent properties in Chriſt's account, that thereupon it is he will pronounce ſuch bleſſed, ſaying, *Come ye bleſſed of my Father, inherit the Kingdom prepared for ye, &c.* So that the Great are not (with the *Leviathan* in the deep) to prey upon the ſmall, much leſs to make a ſport of the lives and labours of the leſſer ones, to gratifie their inordinate ſenſes.

Wherefore this we offer, and addreſs to the ſerious Conſideration as well of Magiſtrates as others, That if the Money which is expended in every Pariſh (there being near *ten thouſand* in the Land) in thoſe unneceſſary, vain, nay ſinful faſhions and entertainments; as, *Laces, Jewels, Embroydery's, Ribbonds, Preſents, Play's, Treats, Balls, Taverns, unneceſſary Proviſions and Attendants, of Servants, Horſes, Coaches, gaudy Furnitures,* with much more fruitleſs and exceſſive matters, were collected into a publick Stock, (which would indubitably amount to ſeveral hundred thouſand pounds a year) *There might be reparations to the broaken Tennant, Workhouſes erected, where the able might at eaſie labour procure a plentiful ſubſiſtance; and the unable and aged, might have ſuch an Annuity as would free the Land from Beggars; the cry of the Widdow and her Orphants would ceaſe; and charitable reliefs might eaſily be afforded towards the redemption of poor Slaves, or the refreſhment of ſuch diſtreſſed Proteſtants as labour under the miſeries of Perſecution in other Countries. Nay, the Exchequer's needs, on juſt emergency's, might be ſupplied: All which would be a moſt pleaſant Sacrifice to the juſt and merciful God, a noble Example*

ample of Gravity and Temperance to forreign States, and of an unſpeakable benefit to our ſelves at home: Alas! Why ſhould men need perſwaſions to what their own felicity ſo neceſſarily depends upon? Had theſe *Vitioſo's* of the times a ſence of *Heathen-Cato's generoſity*, they rather would deny their carnal appetites, than leave ſuch noble enterpriſes unattempted; But that they ſhould *eat, drink, play, game*, and ſport away their *health, eſtates*, and above all their *irrevocable precious time*, which ſhould be given to the Lord as an neceſſary Introduction to a vaſt Eternity (and then which, did they but know it, no outward ſollace can come in competition) I ſay, that they ſhould be continually employ'd about theſe things, is to have the Heathens Memorial, and their Aſhes judge them, as well as Chriſtian Precepts and Examples to condemn them: And their final doom will prove the more aſtoniſhing, in that this Vanity and Exceſs were acted under a dream of being Chriſtians all the while, whilſt ſhort of Heathens in reality.

Exod. 32. 6. *Iſa.* 22. 13, 14. *Jer.* 16. 7, 8, 9. *Amos* 7. 3, 4, 5, 6. *Job.* 3. 6, 7, 8, 9, 10. *Mat.* 10. 15. & 11. 22. *Luk.* 8. 14. 2 *Tim.* 3. 4. *Rev.* 3. 9.

That which remains to the accompliſhment of this Diſcourſe, is ſome of thoſe very many Teſtimonies that might be brought, for farther Confirmation of what hath hitherto been ſaid to theſe particulars.

The Teſtimonies of ſeveral Great and Pious Perſonages, both Heathens and Chriſtians, againſt the common Attire of the Age.

'*Solon*, call'd one of the ſeven Sages, a noble Philoſopher and Law-giver to the *Athenians*, being ask'd by *Cræſus*, King of *Lydia*, *Who was the moſt happy man in the World?* (expecting he ſhould have ſaid *he was*, becauſe none ſo famous for exceſſive Riches) Anſwered, *Tellus*; who though *a poor man, yet an honeſt and good man*, and content with what he had; And after having ſerved the Commonwealth faithfully, and ſeen his Children and their Children virtuouſly educated, died in a good old Age. *Plutar.*

'This much diſpleaſed *Cræſus*, but he diſſembled it. Some few dayes after, the King being moſt richly cloathed, and magnifi- *Laert.*

'magnificently Adorned, and seated in his Throne; demanded of *Solon*, *If he had ever seen any thing more glorious?* to whom he answered, *Cocks, Peacocks, and Pheasants, who are much more beautiful in their natural dress.* These undervaluing expressions of wise *Solon*, displeas'd the luxurious wanton mind of *Crœsus*, upon which they parted; the one desirous of toyes and vanities, the other an instructer and example of true Nobility and Virtue, which utterly contemn'd the King's effeminacy's; But notwithstanding, the Wealth and Pleasure of *Crœsus*, gave him but little time to think upon the importance of such remarkable sayings, till robb'd of both; yet at last he was of another mind: for being taken Prisoner by *Cyrus*, the first Great Emperour of the *Persian Monarchy*, and by his Command, put on a Pile to be burnt; after some pause, sighed deeply and cry'd, *Solon, Solon, Solon*; the Emperour hearing, bid the Interpreters ask on whom he cal'd? *On one* (said he) *that I wish, above all the Wealth and Pleasure of the World, might have spoken with all Tyrants:* Upon which the Emperour being curious to know further of the business, he told him of the serious, grave, religious life and discourses of this *Athenian Law-giver*; which so affected *Cyrus*, that he commanded *Crœsus* to be releas'd, and us'd him, the remainder of his life, for one of his Privy Council.

Herodot. Halicar.

Plutarch. And as it was in his time that Tragical Play's were first invented, so was he most severe against them, foreseeing the inconveniency's that would attend, finding the People affected with that Novelty of Recreations; It is reported of him, 'That he went himself to the Play, and after it was ended, 'went to *Thespis* the great Actor, and ask'd him, *If he were 'not asham'd to tell so many Lyes in the face of so great an Audi-'tory?* *Thespis* answered (as it is now usual) *There is no harm 'nor shame to Act such things in jest:* *Solon* striking his Staff 'hard on the ground, reply'd, *But in a short time, we who ap-'prove of this kind of jest, shall use it in earnest, in our common 'affairs and contracts.* In fine, *he absolutely forbad him to teach or 'act Play's, conceiving them deceitful and unprofitable, diverting 'youth and Tradesmen from more necessary and virtuous employ-'ments.*

Laert.

'He

'He affirmed that *Family the best, who got not unjustly, kept* Plut. vit. Sol.
'*not unfaithfully, spent not with repentance; and that happiness* Symp. sept.
'*consists in a virtuous and honest Life, in being content with a* Sapi. Arist.
'*competency of outward things, and in using them temperately.* Ethic. 10. 8.
'And to conclude, *he earnestly enjoyn'd all to fly corporal plea-* Demetr.
'*sure; for* (says he) *it certainly brings sorrow; but observe an* Phaler.
'*honest life more strictly than an oath, meditate on serious things.* Stob. Serm. 3

'*Hippias*, a Philosopher; It is recorded of him, That he Cic. lib. de
'would have every one provide necessaries for himself, and Orat.
'to have been his own Tradesman; he was singular in all
'such Arts and employments, that he made the very *Buskins*
'he wore.

'The *Gymnosophista*; were a *sect of Philosophers in Egypt*, that so Plin. 7. 2.
'despis'd gaudy Apparel, and the rest of the Worlds intempe- Cic. Tusc.
'rance, that they went almost naked, living poorly and with Quest. 5.
'great meanness, by which they were enabled against all cold;
'*and overcome that Lust by innocence, which people that are called*
'*Christians (though covered) are overcome withal.*

The *Bamburacii*, were a certain *great people* that inhabited about the river *Tygris* in *Asia*; who observing the great influence *Gold, Silver, and precious Jewels had upon their minds, agreed* Plin.
to bury all in the Earth, to prevent the corruption of their manners: they us'd inferior Metals, and liv'd with mean and very ordinary accommodation; wearing mostly but one very grave and plain Robe to cover nakedness. *It were well if Christians would mortifie their insatiable appetites after wealth and vanity, as did these Heathens.*

Gynæcosmi, and *Gynæconomi*, were two distinct numbers of Persons among the *Athenians*, appointed by the Magistrates to over-look the actions of the Inhabitants; the first was to *see that they Appareled and behaved themselves gravely; especially that Women were of modest behaviour*; and the other was to be present at their Treats and Festivals, *to see that there was no excess, nor disorderly carriage*; and in case any were found Cri- *Vide Suid.*

 minal,

minal, they had full power to punish them. When, alas! when shall this temperance be seen amongst the called Christians of the times!

Valer. Maxim.

'*Cornelia*, a Noble Romane Matron, and Sister to *Scipio*, 'was esteem'd the most famous and honourable Personage of 'her time; not more for the greatness of her birth, than her 'exceeding temperance: And History particularly mentions 'this as one great instance of her virtue, for which she was so 'much admir'd; to wit, *That she never was accustom'd to wear 'rich Attire, but such Apparel as was very plain and grave; 'rather making her Children (whom her Instructions and Example 'had made virtuous) her greatest Ornaments.* A good pattern for the wanton Dames of the Age.

Petrar. Herodot. Stob. Serm. 161. Laert.

The ancient Heathens had gaudy Apparel, change of Fashions, and curiosity of Dress in such detestation, that they made them a mark of an effeminate mind, and wanton disposition, and seldom us'd but by *Comedians* and *Courtezans*.

Luk. 16. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Gregory (by some cal'd) *the Great*, and esteemed a Father of the Church, speaks thus, 'There be some are of opinion, 'that the *wearing* of precious & sumptuous Apparel, is no sin; 'which if it were no fault, *the Divine Word would never have 'so punctually express'd nor Historically related*, how *the Rich 'man that was tormented in Hell, was cloathed in Purple and 'Silk*: whence we may note, that touching the matter or subject of Attire, humane curiosity availeth highly: The first 'substance of our Garments was very mean, to wit, *Skins 'with Wooll*; whence it is we read, God made *Adam* and his '*Wife*, Coats of Skins; that is, of Skins of dead Beasts: 'Afterwards, (*to see the growing pride and vanity of Men and 'Women*) they came to pure Wooll, because lighter; after 'that to Flax, then to Dung and Ordure of Worms; to wit, 'Silk: Lastly, *to Gold, and Silver, and precious Stones*; *which 'excess of Apparel highly displeaseth God*; for instance whereof '(which the very *Pagans* themselves observed) We reade 'that the very first among the *Romans*, *who ever wore Purple*,

'*were*

'were ſtruck with a *Thunder-bolt*, and ſo died ſuddenly for a ter-
'ror to all ſucceeding times, that none ſhould afterwards live proud-
'ly in precious *Attire:* this was the ſenſe of *Gregory Nazianzen*, that ancient Chriſtian Writer, who wore commonly a poor Coat, like to a Frock; ſo did *Juſtin Martyr*, *Jerom*, *Auſtin*, *&c.* as their beſt Robe.

'But above all others, *Jerom*, a famous man, whom we 'have had occaſion to mention once before, wrote thus to a 'Noble Virgin, call'd *Demetrias*; exhorting her, that (having 'ended her Devotion) ſhe ſhould take in hand Wooll, and 'Weaving, after the commendable example of *Dorcas*; that 'by ſuch changing and variety of works, the day might ſeem 'leſs tedious, and the attempts of Satan leſs grievous; con-'cluding his Religious Exhortation with this poſitive ſen-'tence; (ſayes he) *I ſpeak generally, No Raiment or Habit 'whatſoever, ſhall ſeem precious in Chriſt's ſight, but that which 'thou makeſt thy ſelf, either for thy own particular uſe, or ex-'ample of other Virgins; or to give unto thy Grandmother, or 'Mother; No, though otherwiſe thou didſt diſtribute thy Goods to 'the poor.* Let but this ſtrictneſs be obſerv'd, and compared with the Apparel & Converſation of the Age. For however, Phariſee-like, they otherwiſe Saint him, or call him an Holy Father. Sure it is, they reject his counſel. *Jerom. Epiſt. Int. Oper.* *Acts 9.36, 39.*

The great Duke of *Momerancy*, *Colleague* to the Duke of *Orleance* (Brother to the French King, *Lewis* the 13th) in the War by them agitated againſt the Miniſtry of *Cardinal Richlieu* (then grand Miniſter of State) being taken and con-victed at *Lyons*, a little before his beheading, looking upon himſelf, who was very richly attired; 'Ah (ſayes he) this 'becomes not a Servant of the Crucified Jeſus; *What do I 'with theſe vanities about me? He was poor, diſpiſed, and naked, 'when he went to the Croſs to die for my ſins.* And immediately 'ſtript himſelf of all his finery, and put a more grave and 'modeſt garment on him. A ſerious reflection at a time when he beſt knew what was beſt. *Richlieu. Mem.*

And for the great intemperance of the Age in Recreations, and Pleasures (most falsly so called) hear what more particularly, both Heathens and Christians have left recorded; although they were before touch'd upon; nor can they well be separated from the other: Both being the most natural production of the same Womb of Lust, Pride, and Vanity; unworthy of the Nobility of rational and immortal Souls.

Vide Calip. Plin. l. 7. 32. *Chilon*, another of the wise men of *Greece*, left these *Three* serious *Apothegmes*, or Pathetical Sayings, behind him: (1) *Whosoever thou art, learn to know thy self.* (2) *Be not earnest in thy desires after any visible thing.* (3) *Misery will be the end of medling with many matters.* Intimating, the trouble that attends much Traffique; and those debates and suites that necessarily follow such a course of living.

Valer. Max. 7. 2. Laert. l. 4. 'Bias and *Stilpo*, two great Philosophers; the first esteem-'ed one of the Seven Wise Men of *Greece*, and Prince of his 'Citizens; who, when his City was taken, and every one 'going Bag and Baggage, carried nothing with him; and be-'ing ask'd, Why he helped not to secure something with 'him? Answered, *That he carried all he had about him.* 'Meaning a good Conscience, and a virtuous Mind, which 'none could rob him of. The latter was of the City *Megara*, 'who, when his Country, Wife, and Children, were all de-'stroy'd by fire, being ask'd by *Demetrius* what loss he had 'sustained? answered, *Nothing: for I only count that to be 'my own, which no body can take from me, which is the peace of a 'good mind.*

Plutar. cont. Usur. Cic. Tusc. Quest. 5. 'Anaxagoras, a Noble man, but a true Philosopher; He 'had a great Estate, and large Patrimony, which he surren-'dred to his Friends; and being reproved for his careless-'ness; answered, *It's enough for you to care.* One asked him, 'Why he had no more love for his Country? *I have,* (said he) '*pointing his finger towards the Heavens.* When he returned 'from his Travels, and saw his great Possessions, he uttered

'this.

'this expression, *Non ego essem salvus, nisi ista periissent*; *If I* Plin. 1. 58.
'*had not dis-regarded them, I had perished*; meaning, That if he had let his mind gadd after such fading objects, and been exercised with those perishing concerns, he had never known the sweetness of a divine life; but had been ignorant of that, for which his life was given him; and consequently had dy'd as miserable as the dispisers of a Heavenly life, and lovers of this worlds pleasures, are wont to do.

Themistocles, a great *Athenian General*, being told by *Symachus*, *That he would teach him the Art of Memory*; Gravely answered, *He had rather learn the Art of Forgetfulness*: adding, *He could remember enough, but many things he could not forget, which were necessary to be forgotten*; as the Honours, Glory's, Pleasures, and Conquests he had spent his dayes in, too apt to transport to vain glory. Plutarch.

Socrates, the most divine and learned Philosopher of his time, (and whom 'tis feign'd that *Apollo* (cal'd the Godd of Wisdom) gave this Character, That he was the wisest man on Earth) was a man of severe life, and instructed People *gratis*, *in just, grave, and virtuous manners*; for which, being envied by the vain Comical wit of the Age, *Aristophanes*, (as spoyling their Trade of Playes) and exercising the generality of the People with more noble and virtuous things, was represented in a Play by *Aristophanes*, in which he rendred *Socrates* so ridiculous, that the Vulgar would rather part with *Socrates* in earnest, than *Socrates* in jest; 'which made way for 'their impeaching him as an enemy to their Godds, for 'which they put him to death. But in a short space, his 80 'Judges, & the whole People so deeply resented his absence, 'that they slew many of his Accusers; some hang'd themselves; none would trade with them, nor answer them a question. They erected several Statues to his praise; they forbad his Name to be mentioned, that they might forget their 'injustice: They call'd home his banished Friends and Scholers: And by the most wise and learned men of that Age, 'it is observed, That famous City was punished with the 'most

Plat. Apolog. Diog. Laert. Helvic. Cic. Tusc. Quest. 1. Xenoph. Brut. Cic. Orat. Liban. Apol. Varro. Hist. Schol. Arist. Ennap. Calim. Epigr. in Ædes.

'moſt dreadful Plague that ever rag'd amongſt them;
'and all *Greece* with it, never proſpered in any conſiderable
'undertaking, but from that time alwayes decay'd.

Amongſt many of his ſober and Heavenly Maxims, on which he was accuſtomed to diſcourſe with his diſciples, theſe are ſome;

Clem. Alex. Strom. 2. 417. 'He taught every where, That an upright man, and an 'happy man, were all one.

Xen. Mem. 1. p. 720. 'They that do Good, are employ'd; they that ſpend their 'time in vain Recreations, are idle.

Xen. Mem. 3. p. 778, 779, 780. 'To do Good, is the beſt courſe of Life; he only is idle, 'who might be better employ'd.

Stob. Ecl. Serm. 1. 11. 'A Horſe is not known by his furniture, but qualities; '*ſo Men are to be eſteemed for Virtue, not Wealth.*

Stob. 4. 6. 'Being asked, Who lived without trouble? He anſwered, '*Thoſe who are conſcious to themſelves of no evil thing.*

Stob. 218. 'To one who demanded, What was Nobility? He an-'ſwered, *A good temper and diſpoſition of Soul and Body.*

Xenoph. Mem. 3. 'They who know what they ought to do, and do it not, are 'not wiſe and temperate; *but fools, and ſtupid.*

Senec. Epiſt. 1. 103. 'To one that complained, he had not been benefited by 'his Travels; Not without reaſon (ſayes *Socrates*) *Thou didſt 'travel without thy ſelf:* Intimating, he knew not the eternal 'Mind, or God, to direct and inform him.

Stob. 28. 'Being demanded what Wiſdom was? ſaid, *A virtuous 'compoſure of the Soul.* And being asked, who were Wiſe? 'anſwered, *Thoſe that ſin not.*

'Seeing

'Seeing a young man Rich, but ignorant of Heavenly 'things, and purſuing Earthly pleaſures; *Behold* (ſayes he) '*a Golden Slave!* *Stob.* 32.

'Soft wayes of living in pleaſure, *beget neither good conſti-* 'tution of body, nor mind. *Xen. mem.* 1.

'*Fine and rich Cloaths, are only for Comedians, that would* 'ſport the People with only making themſelves fools. *Ælian.* 9.

'Being demanded, from what things Men and Women 'ought to refrain? He anſwered, *PLEASUR'S.* *Stob.* 37.

'Being asked, What Continence and Temperance were? 'ſaid, *Government of corporal deſires, and pleaſures*; the *wicked* 'live to eat, &c. but *the good eat to live*: temperate Perſons 'become the moſt excellent: *Eat that which neither hurts* 'the body nor mind, *and which is eaſie to be gotten.* *Stob.* 37. *Stob.* 87. *Xen. m. m.* 3, 4.

'One ſaying, It was a great matter to abſtain from what 'one deſires? *But* (ſayes he) *it is better not to deſire at all.* *Ælian. Var. Hiſt.* 9.

'*It is the property of God to need nothing; and they that need,* 'and are contented with leaſt, come neereſt God. *Stob.* 37.

'*The only and beſt way to Worſhip God, is to mind & obey what-* 'ſoever he Commands. *Xenoph. mem.* 4. 802.

'*That the Souls of Men & Women partake of the Divine Na-* 'ture; that God is ſeen of the virtuous mind; that by waiting up- 'on him they are united unto him, in an inacceſſible place of purity 'and happineſs; which God he aſſerted alwayes to be near him. *Xen. mem.* 4. *Plat. Phad.*

Many more are the excellent Sayings of this great man, who was not leſs famous for his Sayings, than his Examples with the greateſt Nations; yet died he a Sacrifice to the ſottiſh fury of the vain world.

The

The History of his Life reports, That his Father was told, *He ſhould have the guide of his Life within him, which ſhould be more to him than five hundred Maſters*; which proved true. Inſtructing his Schollers herein, *Charging them not to neglect theſe divine affairs which properly concern man, to mind or enquire after ſuch things as are without in the viſible world.*

Xen. mem. 1. p. 710.

He taught the uſe of outward things only as they were neceſſary to Life and Commerce; *forbidding ſuperfluities and Curioſities.* He was executed for his Doctrine after having lived ſeventy years; the moſt admired, followed, and viſited of all men in his time, by Kings and Commonwealths; and then, whom, Antiquity mentions none with more reverence and honour.

Xen. mem. 4. Plato de legib.

Well were it for poor *England*, if her conceited Chriſtians were true *Socrates's*; whoſe divine, ſevere, juſt, and ſelf-denying life, doth not beſpeak him more famous, than it will Chriſtians infamous at the revelation of the righteous judgment; where Heathens Virtue ſhall aggravate Chriſtians Intemperance; and their Humility, the others exceſſive Pride; and juſtly too, ſince a greater than *Socrates* is come, (whoſe Name they profeſs) but they will not obey him.

Plato de rep. *Plato*, that famous Philoſopher (and Scholler to *Socrates*) was ſo grave, ſo heavenly devoted, nay, ſo diſcreetly Politick, that in his Commonwealth, *he would not ſo much as harbour Poetical Fancy's, (much leſs open Stagers)* as being too effeminate, and apt to with-draw the minds of youth from more noble, more manly, as well as more heavenly exerciſes.

Diog. Laert. 'Plato ſeeing a young man play at Dice, *Reproved him* 'ſharply; the other anſwered, What, for ſo ſmall a matter? 'Cuſtom (ſaith *Plato*) *is no ſmall thing; let idle hours be ſpent* 'more uſefully.

Laert. in vit. Xenocrat. Stob. Ælian. 'Let youth (ſaith he) take delight in good things; *for* 'Pleaſures are the baits of evil. Obſerve, *the momentary ſweet-* 'neſs of a delicious life, is followed with eternal ſorrow; *the ſhort* 'pain of the contrary, with eternal pleaſures: being commanded

'to

'to put on a Purple garment by the King of *Sicily*; he refu-
'sed, saying, *He was a man, and scorn'd such effeminacy's.*

'He addicted himself to heavenly Contemplations, and is *Alcin.*
'said to have liv'd a virtuous but single Life; alwayes eying
'and obeying the *Mind*, which he sometimes cal'd *God the*
'*Father of all things*; affirming, *Who so lived, should become*
'*like him*; and so related, as to be joyn'd *with, or to the Di-*
'*vinity it self.*

'This same *Plato*, upon his dying bed, sent for his Friends
'about him, and told them, *the whole World was out of the way,*
'in that they understood not, nor regarded the *Mind* (that is
'God) assuring them, those men died most comfortably,
'that liv'd most conformable to right Reason, sought and
'ador'd the first Cause, meaning God.

Antisthenes, an *Athenian Philosopher*, who had taught in *Laert. vit.*
the study of Eloquence several years; but upon his hearing *Socrat.*
Socrates treat of the seriousness of Religion, of the divine Life, e- Ælian.
ternal Rewards, &c. *bid all his Schollers to seek them a new Ma-*
ster, for he had found one for himself; wherefore selling his e-
state, he distributed it to the poor, and betook himself wholly
to the consideration of heavenly things, going chearfully six
miles every day, to hear *Socrates*.

But where are the like Preachers and Converts amongst *Stob.*
the People called Christians! Observe the daily pains of *So-*
crates; surely *he did not study a week to read a written Sermon*;
we are assured of the contrary; for 'twas frequent with him
to Preach to the People at any time of the day, in the very
streets, as occasion served. Neither was he an Hireling, or
covetous; *for he did it gratis*; surely then, he had no fat Be-
nefices, Tythes, Gleabe, &c. And let the self-denyal and di-
ligence of *Antisthenes* be considered; of a Philosopher and
Master, to become a Scholler, and that a daily one; surely it
was then matter of reproach, (as 'tis now) shewing both
want of Knowledge, (though call'd a Philosopher) and his
great desires to obtain it. None of these us'd to go to Playes,
Bulls, Treats, &c. they found more serious employments for
their minds, and were examples of *temperance* to the world.

Laert. I will repeat some of his grave Sentences, as reported by *Laertius, Diocles.* and others; namely, 'That those are only 'noble, who are vertuous; that vertue was self-sufficient to 'happiness; *That it consisteth in actions, not requiring many 'words, nor much learning, and is self-sufficient to wisdom; for 'that all other things have reference thereunto.* That men should 'not Govern by force; nor by Laws, unless good; but by 'Justice.

'To a Friend, complaining he had lost his Notes, *Thou 'shouldst have writ them upon thy mind* (saith he) *and not in a 'Book.*

'Those who would never die (saith he) must live justly, 'and piously.

Stob. 'Being asked, what learning was best? *That* (saith he) 'which unlearneth evil.

'To one that prais'd a life full of pleasures and delicacies; 'Let the sons of my Enemies (saith he) *live delicately*; counting 'it the greatest misery.

Ibid. 117. 'We ought (saith he) to aim at such pleasures as follow 'honest labour; and not those which go before it.

Diog. Laert. 'When at any time he saw a Woman *richly dress'd*, he 'would, in a way of reproach, *bid her Husband bring out his 'Horse and Arms*; meaning, If he were prepared to justifie 'the injuries such wantonness useth to produce, he might the 'better allow those dangerous freedoms; *Otherwise* (saith 'he) *pluck off her rich and gaudy Attire.*

'He is said to exclaim bitterly against Pleasures; often *Agell. lib. 9. c. 5.* 'saying, *I had rather be mad, than addicted to Pleasure, and 'spend my dayes in decking and feeding my Carkase.*

'Those (sayes he) who have once learned the way to tem- 'perance and virtue; *let them not offer to entangle themselves 'again with fruitless stories and vain learning; nor be addicted to 'corporal delicacies which dull the mind, and will divert and hin- 'der them from the pursuit of those more noble and heavenly 'vertues.*

'Upon the death of his beloved Master, *Socrates*; he in- *Laert. vit. Menedr.* 'stituted a Sect, called *Cynicks*; out of whom came that vast 'Sect of the *Stoicks*: both which had these common principles,

'which

'which they daily with great and unwearied diligence did 'maintain, and inſtruct People in the knowledge of, *viz.*

No man is wiſe or happy, but the good and vertuous man; that not much learning, nor ſtudy of many things was neceſſary; that a wiſe man is never drunk nor mad, that he never ſinneth. That a wiſe man is void of paſſion. That he is ſincere, religious, grave; that he only is divine; that ſuch only are Prieſts and Prophets; that they have God in themſelves, and that his Law is imprinted in their minds, and the minds of all men, that ſuch a one only can pray, is innocent, meek, temperate, ingenious, noble; a good Magiſtrate, Father, Son, Maſter, Servant, and worthy of praiſe: On the contrary, that wicked men can be none of theſe; *that the ſame belongs to Men and Women. Their diet was ſlender, their food only what would ſatisfie nature; their coverings exceeding mean; their habitations ſolitary and homely:* They *affirm'd thoſe who liv'd with feweſt things and were contented, moſt nearly approached God, who wants nothing. They voluntarily deſpiſed riches, glory, and nobility, as fooliſh ſhews, and vain fictions, that had no true and ſolid worth or happineſs in them. They made all things to be good or evil, and flatly deny'd the idle ſtories of Fortune and Chance.* Certainly, theſe were they, who having no (external) Law, became a Law unto themſelves; and did not abuſe the knowledge they had of the inviſible God; but to their capacities improved that piety of life, and inſtructed men in that righteous, ſerious, ſollid, and heavenly Principle, which leads to true and everlaſting happineſs.

Laert. Plut. de rep. Stoick: Stob. Cic. de nat. Deo. lib. 2. Lact. de Ira. Dei. cap. 10. Plut. Pl. Ph. 16. Cic. Tuſc. Quæſt. 4. Diog. Laert. vit. Mend. Stob.

'*Ariſtotle*, Scholler to *Plato*, and the Oracle of Philoſo- *Stob. Serm.* 'phy to theſe very times, (though not ſo divinely Contem- 45. 'plative as his Maſter, nevertheleſs) follows him in this; 'and looks upon all ſuch Productions, *to be that folly and va-* 'nity, *which ſhould by good diſcipline be exil'd humane ſocieties.*

'*Ariſtotle* ſeeing a youth finely dreſt; ſaid, *Art thou not a-* *Stob. 161.* '*ſham'd, when Nature hath made thee a man, to make thy ſelf a* 'woman? And to another, gazing on his fine Cloak; *Why* *Ibid. 46.* '*doeſt thou boaſt of a Sheeps fleece?* He ſaid, It was the duty 'of a good man, to live ſo under Law, as he ſhould do if 'there were none.

Vide Ælian 'Clitomachus, and *Epaminondas*, two great Captains and 'Champions at War: The first is reported to have been so 'very chaste, and virtuous in his disposition, That *if he had* *Vide Xenoph. & Prob.* 'heard any talk vain or obscene discourse, he presently was wont 'to quit the Company and be gone: The later, is described to 'have been a man out-stripping any of his time, in good and 'virtuous things; and therefore had in great reverence by the 'People of those times; but above other things, they obser- 'ved, That he would never lye, neither in jest nor earnest, 'though for his own advantage; so devoted was he to a just 'and righteous Conversation.

Vide Suid. 'Phocion, a very famous *Athenian*, honest and poor, *yet he* 'contemned Riches: Philip, *King of Macedonia, could not cor-* 'rupt him with all his Wealth; and when several per- 'swaded him to accept of his offers, or else his Children 'would be in need: He answered, *If they be like me, that* 'which serv'd me will serve them; *If unlike, I will not seek to* 'nourish their luxury by providing superfluities; *good men will be* 'content with few things, *and they that would seek for more, do* 'not deserve what they have. How much do these wise ex- pressions condemn the pride and wantonness of this Age? Surely 'twere better to be a *Phocion* in the day of Judgment, than thousands that call themselves by the splended Name of Christian, who are strangers to the Life of it.

'Mandanius, a great and famous Philosopher of the *Gym-* 'nosophistes, whom *Alexander*, the first *Grecian Emperour* '(called the Great) *required to come to the Feast of* Jupi- 'ter's *Son*, (meaning himself) *declaring that if he came, he* 'should be rewarded; *if not, he should be put to death.* The Phi- 'losopher contemned his Message, as vain and sordid. He 'first told them, *That he deny'd him to be* Jupiter's *Son* (a 'meer fiction.) Next, *That as for his gifts, he esteemed them* 'nothing worth; *his own Country could furnish him with neces-* 'saries, *beyond which he coveted nothing:* And lastly, as for the 'death he threaten'd, *He did not fear it; but of the two, he*

'wished

'*wished it rather*; *In that* (said he) *I am sure it is a change to* '*a more blessed and happy state.* How little these called Christians are true Philosophers, and how much more this Philosopher was a Christian than they; let the righteous Principle in every Conscience judge. Is it not then intollerable that these bablers of the times should be esteem'd for Christians, who are yet to learn to be good Heathens? that prate of *Grace* and *Nature*, and know neither; who saucely will determine what's become of *Heathens*, and know not where they are themselves; nor mind what may become of them; that can run readily over a tedious List of famous Personages; and *calumniate* such as will not with them celebrate their memories with extravagant and superstitious praises, whilst it's laudable to act the contrary; and no so ready away to become vitious, as not to be so; a strange paradox but too true; so blind, so stupified, so besotted are the foolish sensualists of the world, under their great pretences to Religion, Faith, and Worship. Ah! did they know the peace, the joyes, the unspeakable ravishment of soul, that inseparably attend the innocent, harmless, still, and retired Life of Jesus: Did they but weigh within themselves, the Authors of their vain delights and pastimes; the nature and disposition they are so grateful to; the dangerous consequences of exercising the mind and its affections below, and arresting them from their due attendance, and obedience to the most holy crying Voice in their Consciences; repent, return, *all is vanity and vexation of spirit.* Were but these things reflected on, were the incessant woings of Jesus, and his importunate knocks, and intreaties at the door, but kindly answered, and he admitted to take up his possession there. And lastly, were such resolved to give up to the instructions and holy guidance of his eternal Spirit, in all the humble, heavenly, and righteous Conversation it requires, and of which he is become our Captain and Example; then, O then, both root and branch of Vanity, the Nature that invented, and which delights her self therein, with all the folly's themselves would be consum'd and vanish. But they, alas! cheat themselves by *misconstrued Scriptures*, and *daub* with the *untempered Mortar* of *misapply'd Promises*:

my

My Friends, mind the juſt Witneſs & holy Principle in your ſelves, that you may experimentally know more of the divine Life, in which, and not in a multitude of vain repetitions, and aiery fancies, true and ſollid felicity eternally conſiſts.

Diog. Laert. vit. Crat. & Hipp.

'*Hipparchia*, A fair *Macedonian Virgin*, Noble of Blood, 'as they term it) but more truly noble of mind, I cannot 'omit to mention; who entertain'd ſo earneſt an affection 'for *Crates*, the *Cynical Philoſopher*, as well for his ſevere 'life, as excellent diſcourſe, that by no means could her Re- 'lations, nor Suiters, by all their wealth, nobility, & beauty, 'diſſwade her from being his companion: Upon which ſtrange 'reſolution, they all betook themſelves to *Crates*, beſeech- 'ing him to ſhew himſelf a true Philoſopher, in perſwading 'her to deſiſt; which he ſtrongly endeavoured by many argu- 'ments, but not prevailing; went his way, and brought all 'the little furniture of his houſe and ſhew'd her; *This* (ſaith 'he) *is thy Husband; that, the furniture of thy houſe: Conſider 'on it, for thou canſt not be mine, unleſs thou followeſt the ſame 'courſe of life*; (for being rich above 20 tallents, which is more 'then 50000.*l.* he neglected all to follow a retired ſtudious 'life) all which had ſo contrary an effect, that ſhe immedi- 'ately went to him before them all, and ſaid, *I ſeek not the 'pomp and effeminacy of this world, but knowledge and vertue*, 'Crates; *and chuſe a life of temperance, before a life of delica- 'cies; for true ſatisfaction, thou know'ſt, is in the mind; and 'that pleaſure is only worth ſeeking, that laſts for ever.* Thus was 'it, ſhe became the conſtant companion, both of his love and 'life; his friendſhip, and his virtues; travelling with him 'from place to place, and performing the publick Exer- 'ciſes of Inſtruction with *Crates*, wherever they came: She 'was a moſt violent enemy to all Impiety, but eſpecially to 'wanton men and women, and thoſe whoſe garb and conver- 'ſation ſhew'd them devoted to vain pleaſures and paſtimes; '*Effeminacy, rendring the like perſons not only unprofitable, but 'pernitious to the whole world.* Which ſhe as well made good by the example of her exceeding induſtry, temperance, and ſeverity, as thoſe are wont to do by their intemperance and folly;

folly: for *ruine of health, estates, virtue, and loss of eternal happiness, have ever attended, and ever will attend such earthly minds.*

Thus may the voluptuous Women of the times, read their reproofs in the character of a brave *Heathen*; and learn, *That solid happiness consists in a divine and holy composure of mind; in a neglect of wealth and greatness; and contempt of all corporal pleasures, as more befitting Beasts than immortal Spirits:* And which are us'd by none, but such as not knowing the excellency of heavenly things, are both inventing and delighting like brutes, in that which perisheth; giving the preference to poor mortality; and spending their lives, *to gratifie the lusts of a little dirty flesh and blood, that shall never enter into the Kingdom of Heaven:* by which their minds become dark'ned, and so insensible of more Cœlestial Glory's, that they do not only refuse to enquire after them; but infamously scoff and despise whosoever do, as a foolish, frantick, & meer mad People; to that strange degree of darkness, and impudence this Age has got. But if the exceeding temperance, chastity, virtue, industry, and contentedness of very *Heathens*, with the plain and necessary enjoyments, God has been pleased to vouchsafe the Sons and Daughters of Men, as sufficient to their wants, that they may be the more at leisure to answer the great end of their being born, will not suffice, but that they will exceed the bounds, precepts, and examples, both of *Heathens* and *Christians*, by the invention of vanities to indulge their bodies; Wrath and inexpressible anguish shall overtake them, when they shall have an Eternity, to think with gnashing teeth, on what, to all Eternity, they can never remedy; *These dismal wages are decreed to be their lot, who so far affront God, Heaven, and Eternal felicities, as to neglect their acquaintance with them, and daily increase in the love and knowledge of them, meerly to gratifie the desires of perishing flesh, and for the enjoyment of a few fading toyes.* For such to think, that notwithstanding their lives of sense and pleasure, wherein their minds become slaves to their bodies, that they shall be everlastingly happy, is one of the greatest evils they can commit; since 'tis the greatest abuse to the Holy God, that Men

and

and Women ſhould believe him an eternal companion for their carnal and ſenſual minds; for, *as the tree falls, ſo it lyes; as death leaves them, judgment finds them:* there's no repentance in the grave. Therefore you, to whom this comes, O retire, with-draw a while; let not the Body ſee all, taſte all, enjoy all; but let the Soul ſee too, taſte, and enjoy that knowledge and divine food, and thoſe heavenly refreſhments proper to that inviſible World, of which ſhe is an Inhabitant, and where ſhe muſt abide in an eternal ſtate of peace, or plagues, when this viſible one ſhall be diſſolved.

Quintillian, had ſo ill an opinion of the *Stage players*, that beſides other enormities, he plainly termed them 'Hypocrites, 'groſs diſſemblers, and lyars, from counterfeiting the *manner*, '*meaſure*, *motion*, *geſture*, *gate*, *feature*, and *actions* of ſuch 'perſons as they repreſent, whoſe faſhion and humour they 'too often inſinuate in beholders, as well as they retain them 'themſelves, when they have put on their own cloaths again. How true this gueſs was in an *Heathen*, the impiety's of called *Chriſtians*, have notoriouſly demonſtrated.

Tert. lib. de Patien. Chryſoſt. *Tertullian*, *Chryſoſtom*, *Theophylact*, *Gregory Naz.* accounted ancient Fathers; eſpecially *Tertullian*, who lived about two hundred years after Chriſt; now fourteen hundred and ſixty nine years ſince: Upon that remarkable paſſage, recorded by *Mat. 12. 36.* *Matthew*, as the words of *Chriſt* himſelf, namely, *But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of Judgment:* Almoſt agree. Sayes *Tertullian*, *of all vain and ſuperfluous words*; more talk than is neceſſary; Sayes *Chryſoſtom*, *Of ſuch words as are not convenient, nor profitable, but move immodeſty.* Sayes *Theophylact*, *Of all Lyes, Callumny's, all inordinate, and ridiculous ſpeeches.* Sayes *Gregory*, *Such words men ſhall account for, which want that profit, ever redounding from modeſt diſcourſes, and that are ſeldom uttered from any preceding neceſſity, or cauſe; things frivolous, fables, old-wives tales.* All which ſufficiently reprehend the Recreations of the times, of great folly, vanity, and ſin.

Ambroſe,

Ambroſe, another Father, who firſt was Lieutenant of the Province and City of *Millan*; and upon his diſcreet appeaſing of the Multitude, ſomewhat diſorderly upon ſome difference amongſt them, about Electing a Biſhop, was by their uniform Conſent choſen himſelf; Although this Perſon of all others, might have been thought to plead for the accuſtomed Recreations, eſpecially not having been long a Chriſtian, (for he was a *Catechumeniſt*, (or one but lately *inſtructed*) at the time of his being Elected;) yet doth he in ſo many words determin the matter thus; *Playes ought not to be known by Chriſtians.* And, *Socrat. lib. 4. ch. 25.*

Auguſtine, more famous much for his many Books, and knowledg in Church affairs, whoſe ſentences are oracles with ſome, gives this as his Opinion of Playes, and the like Recreations; That *they were more pernitious and abominable than thoſe Idolatrous Sacrifices which were offer'd in honour of the Pagon Godds*; Doubtleſs he thought the *one* not ſo offenſive to Reaſon, and the impreſſions Divinity hath made on every underſtanding; as the *other* was very pleaſant to the ſenſes, and therefore apt to ſteal away the mind from better things; for 'twas his maxime, *That every thing a man doth, is either a hindrance, or furtherance to good.* This would be eſteem'd intolerable Doctrine in a *Quaker*, yet will the *Quaker* rejoyce if it be eſteem'd and follow'd, as good Doctrine in *Auguſtine*. *Auguſt. de Civit. Dei. lib. 2. ch. 7.* *De Civ. Dei. lib. 9. ch. 5.*

Nay, *Polybius*, *Cicero*, *Livius*, *Tacitus*, great Heathen Writers, aſcrib'd the flouriſhing of the Roman State and Empire, to the *Gravity*, *Religion*, and *Virtue* of thoſe Ages; many times bitterly envying againſt the exceſs, and vanity, we have here condemned, as that which doth deboyſt civil ſociety's, and bring them under ſuch effeminate ſecurity, as to expoſe them to the violence of the firſt Pretenders; which both *Auguſtine* and *Lactantius* further atteſt.

Machiavel, in his Diſputations ſaith, 'The firſt promoters 'of *Chriſtianity*, were ſo diligent in rooting out the vanity's, *Mach. diſp. lib. 2. ch. 5.*

'and superstitions of the *Gentiles*, that they commanded all
'*Poets* and *Historians*, which contained any thing of the *Gen-*
'*tile* Conversation or Worship, to be burn'd: But that Spi-
'rit's extinguish'd, and those follys revived.

Cardan de Sapient. l. 2.

'*Cardan*, more particular relates to us, how *Gregory*, though
'a Pope, (another from him afore-mentioned) did cause
'many Latine Authors to be burn'd, because of their vanity
'and lasciviousness; as *Cecilianus*, *Afranius*, *Naevius*, *Licia-*
'*nus*, *Tennius*, *Attilius*, *Victor*, *Livi's Dialogues*; nor did
'*Plautus*, *Martial*, and *Terrence* (so much in request both in
'the Schools and Academies of the Land) escape their honest
'zeal, although the multitude of Copies so far frustrated
'their good intentions, as they are multiply'd of late; In
'like manner (sayes *Cardan*) did *Gregory Nazianzen* suppress
'the Greek Authors, *Menander*, *Diphilos*, *Appollodorus*, *Philis-*
'*mon*, *Alexis*, *Sappho*, &c.

Pet. Bell. observ. l. 1. c. 35.

Petrus Bellonius, that great and inquisitive *Traveller*, when
he came to *Mount Athos*, where there live in several Mona-
steries six thousand *Caloieri*, or Religious persons (so called)

Ibid. c. 40.

'He did not so much as find there, (no nor in all *Greece*)
'one man acquainted in the Conversation of these parts, for
'though they had several Manuscripts of Divinity in their

Chap. 39.

'Libraries, yet not one *Poet*, *Historian*, or *Philosopher*; for
'the *Rulers* of that Church were such enemies thereto, that
'they Anathematiz'd all such Priests, and Religious persons,
'as should read or transcribe any Books, but what treated of
'Religion: And perswaded all others, that it was not lawful
'for a Christian to study *Poesie*, &c. though nothing is more
'grateful in those dayes.

Ouzel. Animad. in Min. Felix, p. 25.

'*Ouzelius*, in his Animadversions on *Minucius Felix*, saith,
'That as the *Gentiles* did object to the *Christians*, *their rude*
'*stile*, *ill bred Language*, *and destitute of all Address*, *or civil*
'*Salutation*; calling them *Rusticks* and *Clowns*: so did the
'*Christians*, by way of *Irony* and *contempt*, term them the *well-*
'*bred*, the *eloquent*, & the *knowing*. This he proves by ample
'testimo-

'testimonies out of *Arnobius*, *Lactantius*, *Isidorus*, *Peinsetus*, 'Theodoret, and others.

In the *Constitutions* of *Clemens Romanus*, (as suppos'd) it is injoyn'd, 'Abstain from all the Books of the *Gentiles*; What 'have you to do with strange, and unprofitable discourses, 'which seduce weak People? *Constitut. Clem. Rom. lib.1.ch.6.*

The *Council of Carthage*, had an express Canon against reading the Heathen Authors, much less their foolish Commœdies. And, *Distinct. 37. cap. Episcop. citant.*

Gratian also hath such-like passages as these, 'We see that 'the Priests of the Lord, neglecting the Gospels, and the 'Prophets, read Commœdies, or Play-books, and sing Love-'verses, and read *Virgil*; (a Book now in so much request, as 'to have been of late rendred into English,) Strange! that 'these things should have been so severely censur'd of old, 'and that those persons whose Names are had in so much re-'verence, should make the like Actions the constructions of 'Christ's Precepts, and the natural consequences of the Chri-'stian Doctrine; and yet that they should be so far neg-'lected of this Age, as not to be judged worthy an imita-'tion. *Jac. Laurentio, de lib. Gentil. p.40, 41.*

The *Waldenses*, so called from one *Peter Waldo*, a Citizen of *Lyons* in *France*, in the year 1160; elsewhere called *Albigenses*, from the Country *Albi*; *Lollards* in *England* from one *Reynard Lollard*, who sometime after came into these parts, and Preached boldly against the Idolatry's, Superstitions, and vain Conversation of the Inhabitants of this Island. They had many other Names, as *Arnoldists*, *Esperonists*, *Henricians*, *Siccars*, *Insabachas*, *Patarenians*, *Turlupins*, *Lyonists*, *Fraticelli*, *Hussites*, *Bohemians*, (still the same;) but finally, by the *Papists*, damnable *Hereticks*, though by the *Protestants*, the *true Church of Christ*: And to omit many testimonies, I will instance only in Bishop *Usher*, who in his discourse of the succession of the *Christian Church*, defends them not only for *Alb. Capet. Hist. de orig. Waldens. Vignia. Hist. Biblio. p.130. Dubran. hist. Bohem. l.14. Thuan. in hist. sui temp. p.458. Mat. Paris hist. of Engl. An. 1174.*

Bellar. tom. 2 lib. 1. cap. 26. col. 88. Ecchius com. loc. c. 28. Alphon. l. 6. Cont. Hæret. p. 99. Cluc. Syl. hist. Bohem. Usher de suc. Eccl. Christ.

the *true Reformers*, but makes the succession of the Church to be mainly evinceable from their Antiquity: I shall forbear all the Circumstances and Principles they held, or in which he strongly defends them against the horrid cruelty and ignorance of the *Romanists*, particularly *Rainerius*, *Rubis*, *Capetaneis*, *&c.* only what they held concerning our present subject of Apparel and Recreations; I cannot be so injurious to the Truth, their self-denyal, the good of others, at whose Reformation I aim, and my own discourse, as to omit it; and therefore I shall proceed to alleage their Faith and Practice in these matters, however esteem'd but of a trifling importance by the loose, wanton, and carnal minded of this generation, whose feeling is lost by the enjoyment of their inordinate desires; and that think it a high state of Christianity to be no better than the Beasts that perish; namely, in not being excessive in *Newgate* and meer *Kennel-enormities*, that these first Reformers had another sense of these things, that they made the Conversation of the Gospel of a *Crucified Jesus*, to intend, and require another sort of life than what is usual with almost all those who account themselves Members of Christ; I shall shew out of their own Doctrines, as found in the most authentick Histories.

Jo. Paul. Per. hist. Wald. Incat. l. 1. c. 3 p. 37, 38. Dona nos lo nostre pan quotidian enchoi. Memor. Morrel. Vign. Mem. fol. 7. Ezek. 16. 49 Thesaur. fol. Ap. Wald.

To be brief, In their Exposition upon the *Lord's Prayer*, that part of it which speaks thus, *Give us this day our daily bread*; 'Where next to that spiritual bread, which they make 'it to be the duty of all to seek more than life; they come 'positively to deny the praying for more than is requisite for 'outward necessities, or that its lawful to use more; *condemning all superfluity, and excess out of fashion, pride, or wantonness*; not only of bread, but all outward things, which they 'judge to be thereby comprehended, using *Ezekiel's* words, 'That fulness of bread, and abundance of idleness, was the cause 'of the wickedness and the abominations of Sodom, for which 'God by fire destroy'd them off the Earth; whereupon they conclude with an ancient Father of the Primitive Church, after 'this manner, *That costly Apparel, superfluity in diet,* (as three Dishes when one will serve) *play, idleness, & sleep, which fatten*

'the

'the body, nourish luxury, weaken the spirit, and lead the soul unto
'death; but (say they) a spare diet, labour, short sleep, plain and
'mean garments, help to purifie the soul, tame the body, mortifie
'the lusts of the flesh, and comfort the spirit. So severe were they, that in that *Chapter* of the *Instruction of their Children*, they would not suffer them to converse with those of strange places, or principles, whose conversation was *Gaming, Plays, and the like wanton Recreations*; but especially concerning young Women.

Ibid. l. 2. c. 3.

Li fills ligual naisson als pairons carnals denon esser rendus, &c.

'A Man (say they) must have a great care of his Daughters: Hast thou Daughters? keep them within to wholsome
'things; see they wander not; *for* Dina, Jacob's *Daughter*,
'*was corrupted by being seen of strangers*: they affirm no better
'to be the general event of such conversation.

To which I shall add their Opinion and Practice concerning Taverns, publick Houses for Treats, and Pleasure, of which the Land swarms in our dayes.

Ibid. l. 2. c. 8.

'A Tavern is the fountain of sin, the school of the Devil,
'it works wonders fitting the place: It is the custom of God
'to shew his power in his Church, and to work Miracles; that
'is to say, to give sight to the spiritually blind, to make the
'lame to leap, the dumb to sing, the deaf to hear: But the
'Devil doth quite contrary to all these in Taverns, and the
'like places of Pleasure; for when the Drunkard goes to the
'Tavern, he goes upright; but when he comes forth, *he cannot*
'*go at all*; he has *lost his sight, speech, and hearing too*. The
'Lectures that are read in this school of the Devil (say these
'poor *Waldenses*, and *first Reformers*) are *Gluttony's, Oaths,*
'*Perjury's, Lyings, Blasphemy's, Flattery's, and divers other*
'*wicked Villany's, and pernitious effects, by which the heart is*
'*with-drawn further and further from God*. And as the *Ec-*
'*clesiasticus* saith, *The Taverner shall not be freed from sin.*

La Taverna & maisons de pleisirs et fontana de pecca, eschola del Djavola, &c.

But

But above other Recreations, do but seriously observe of what danger and ill consequence these first Reformers thought Dancing, Musick, and the like Pastimes to be, which is the greatest divertisement of these dayes.

Ibid. l. 2. c. 9.

'Dancing is the Devils Procession, and he that entreth into his procession, the Devil is the guide, the middle, and the end of the dance; as many paces as a man maketh in dancing, so many paces doth he make to go to Hell. A man sinneth in dancing divers wayes; as in his pace, * *for all his steps are numbered*; in his touch, in his ornaments, in his hearing, sight, speech, and other vanities. And therefore we will prove first by the Scripture, and afterwards by divers other Reasons, how wicked a thing it is to dance. The first testimony that we will produce, is that which we read in the Gospel, where 'tis said to please *Herod* so well, *that it cost* John Baptist *his life*. The second is in *Exodus*, when *Moses* coming near to the Congregation, saw the Calf, *he cast the Tables from him, and broke them at the foot of the mountain, and afterwards it cost three and twenty thousand their lives*. Besides, the Ornaments which Women wear in their dances, *are as Crowns for many victory's* which the Devil hath got against the Children of God. For the Devil hath not only one Sword in the dance, but as many as there are beautiful and well adorned Persons in the dance; for the *words of a Woman are a glittering sword*. And therefore that place is much to be feared wherein the Enemy hath so many *swords*, since that one only *sword* of his may be (justly) feared.

Lo bal es la procession del Diavol & q i intra en la bal, &c. Spir. Alm. fol. 50, 51, 52, 53, 54.

* *Job* 14. 16. *chap.* 31. 4. *Psal.* 37. 23. *Prov.* 16. 9. *Jer.* 10. 23.

Mark 6. 23, 24, 25 26, 27, 28.

Exod. 32. 4, 5, 6, 7.

'Again, The Devil in this place strikes with a sharpned sword; for, *the Women* (who make it acceptable) *come not willingly to the dance, if they be not painted, and adorned; that which* (painting and ornament) *is as a Whetstone, on which the Devil sharpneth his sword.*

'They that deck and adorn their Daughters, *are like those that put dry wood to the fire, to the end it may burn the better: for such Women kindle the fire of Luxury in the hearts of men.* As *Sampson's* foxes fir'd the *Philistines* corn; so these women,

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'*they have fire in their faces, and in their gestures and actions,*
'*their glances and wanton words, by which they consume the goods*
'*of men.*

'Again, The Devil in the dance useth the strongest Armour that he hath; for his most powerful arms are *Women*;
'which is made plain unto us, in that the Devil made choice
'of the Woman to *deceive the first Man*; so did *Balaam*, that
'the Children of *Israel* might be rejected (of God.) By a
'woman he made *Sampson*, *David*, and *Absolom* to sin.

'The Devil tempteth men by women three manner of
'wayes; that is, by the *Touch*, by the *Eye*, by the *Eare*; by
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'*touching their hands, beholding their beauty, hearing their songs*
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'Again, They that dance break that Promise and Agree-
'ment they have made with God in Baptism, when their God-
'fathers promise for them, *That they shall renounce the Devil*
'*and all his pomp*; *for dancing is the pomp of the Devil, and he*
'*that danceth maintaineth his pomp, and singeth his mass.* For
'the Woman that singeth in the dance, *is the Prioress (or*
'*chiefest) of the Devil*; *and those that Answer are the Clerks,*
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'Hogges are stray'd, if the Hog-herd call one, all assemble
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'Again, In a dance, a man breaks the Ten Command-
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'*loves best (and that he loves best, which his thoughts wander dec. int. oper.*
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'dancing, the *Sabbath day is prophaned*. Againſt the fifth, *for* 'in the dance, *Parents are many times diſhonour'd, ſince thereby* 'many bargains are made without their counſel. Againſt the 'ſixth, *A man kills in dancing, for every one that ſets about to* 'please another, he kills the ſoul as oft as he perſwades unto luſt. 'Againſt the ſeventh, *For the party that danceth, be it male or* 'female, committeth adultery with the party they luſt after; for 'he that looketh on a Woman to luſt after her, hath already com-'mitted Adultery with her in his heart. Againſt the eighth 'Commandment, *A man ſins in dancing, when he with-draweth* 'the heart of another from God. Againſt the ninth, *when in* 'dancing he ſpeaks falſly againſt the Truth, (*and for ſome little* 'honour, or ſecret laſcivious end, deny's what's true; or affirms 'what's falſe.) Againſt the tenth, *when Women affect the Or-*'naments of others, and Men covet the Wives, Daughters, and 'Servants of their Neighbours. (*which undeniably attends all* 'ſuch Playes and Sports.)

'Again, A man may prove how great an evil dancing is, 'by the multitude of ſins that accompany thoſe that dance; 'for they dance without meaſure or number: And therefore, *Auguſt. de Civit. Dei.* 'ſaith *Auguſtine*, *The miſerable Dancer knows not, that as many* 'paces as he makes in dancing, ſo many leaps he makes to Hell. 'They ſin in their Ornaments, after a Five-fold manner. 'Firſt, *By being proud thereof.* Secondly, *By inflaming the* 'hearts of thoſe that behold them. Thirdly, *When they make* 'thoſe aſham'd that have not the like Ornaments, giving them 'occaſion to covet the like. Fourthly, *By making Women impor-*'tunate in demanding the like Ornaments of their Husbands. And 'Fifthly, *When they cannot obtain them of their Husbands, they* 'ſeek to get them elſewhere by ſin. They ſin by ſinging and play-'ing on Inſtruments; *for their ſongs bewitch the hearts of thoſe* 'that hear them with temporal delight, forgetting God; uttering 'nothing in their ſongs but lyes and vanities; *and the very motion* 'of the body which is us'd in dancing, gives teſtimony enough of 'evil.

'Thus you ſee that dancing is the *Devils Proceſſion*, and he 'that enters into a dance, *enters into the Devil's Proceſſion*. Of

'dancing,

'dancing, the Devil's the *guide*, the *middle*, and the *end*; and 'he that entreth a good and a wise man into the dance, (if it 'can be that such a one is either good or wise) cometh forth a 'corrupt and a wicked man: *SARAH*, THAT HOLY 'WOMAN WAS NONE OF THESE: Behold the apprehensions of those ancient good old Reformers, touching those things that are so much in Practice and Reputation in these times; thus far *verbatim*. But I cannot leave off here, till I have yet added the Conclusion of their Chatechism and Direction, with some passages out of one of their Pastors Letters; fit to the present occasion.

They Conclude in this Direction; namely, how to rule their bodies, and live in this World as becomes the Children of God. 'Not to serve the mortal desires of the flesh. To 'keep their Members that they be not arms of Iniquity, (and 'vanity) *To rule their outward senses. To subject the body to the 'soul.* To mortifie their members. *To fly idleness. To observe 'a sobriety and measure in their eating and drinking, in their 'words and cares of this life. To do works of mercy.* To live a 'moral (or just) life by Faith. *To fight against the desires. To 'mortifie the works of the flesh.* To give themselves to the exercise of Religion. To confer together touching the Will of 'God. To examine diligently the Conscience. To purge and 'amend, and pacifie the Spirit.

Ibid. lib. 2. Concl. p. 68. Encar en qual manier. fidel debian regir li lor Corps. Non servir a li desirier mortal, &c.

To which I shall add the Epistle of one of their Pastors, as I find recorded amongst other matters relating to those poor afflicted People.

An Epistle of Pastor Barthelmew Tertion, *written to the* Waldensian Churches *of the Valley of* Pragela; *thus translated.*

JESUS BE WITH YOU.

'TO all our faithful and well-beloved Brethren in Christ Jesus; Health and Salvation be with you all. *Amen.* 'These are to put you in remembrance, and to admonish you

Hist. Wald. l. 1. c. 11. p. 55, 56, 57.

'you, my Brethren, (hereby acquiting my ſelf of that duty 'which I owe unto you all, *in the behalf of God*, principally 'touching the care of your Souls Salvation, according to that 'light of the truth which the moſt High God hath beſtowed 'on us) that it would pleaſe every one of you, *to main-* 'tain, increaſe, and nouriſh to the uttermoſt of your power, 'without diminution, thoſe good beginnings and examples which 'have been left unto us by our fore-fathers, whereof we are no 'wayes worthy. For it would little profit us to have been re- 'newed *by the Fatherly viſitation, and the light which hath been* 'given us of God, if we give our ſelves to *worldly, carnal con-* 'verſations, which are diabolical, abandoning the Principle which 'is God, and the Salvation of our Souls, for this ſhort and tempo- 'ral life. For the Lord ſaith, *What doth it profit a man to gain* 'the whole world, and to loſe his own Soul? For it would be bet- 'ter for us never to have known the way of Righteouſneſs, 'than having known it, to do the contrary. Let me there- 'fore intreat you *by the love of God*, that you decreaſe not, nor 'look back; but rather increaſe the *charity, fear*, and *obedi-* 'ence which are due unto God, and to your ſelves, amongſt 'your ſelves; and ſtand faſt in all thoſe good Principles which 'you have heard and underſtood of God, by our means: and 'that you would remove from amongſt you, *all vain converſa-* 'tion and evil ſurmizes, troubling the peace, the love, the concord, 'and whatſoever would indiſpoſe or deaden your minds to the ſer- 'vice of God, your own Salvation, and the adminiſtration of the 'Truth, if you deſire that God ſhould be merciful to you in 'your goods temporal and ſpiritual; for you can do nothing 'without him; and if you deſire to be Heirs of his Glory, *Mat.19.17.* 'do that which he commandeth: *If you would enter into Life,* 'keep my Commandements.

'Likewiſe be careful that there be not nouriſhed amongſt 'you ANY SPORTS, *Gluttony, Whoredom, Dancings,* 'nor any Lewdneſs, or Riot, nor Queſtions, nor Deceipts, nor 'Uſury, nor Diſcords; neither ſupport or entertain any Per- 'ſons of a wicked converſation, or that give any ſcandal or 'ill example amongſt you; but let charity and fidelity reign 'amongſt you, and all good example; doing to one another

'as

'as every one desires should be done unto him; for other-
'wise *it is impossible that any should be saved, or can have the*
'*grace of God, or good-men in this world, or glory in another.* And
'therefore, if you hope and desire to possess eternal Life, to
'live in good esteem and credit, and to prosper in this world
'in your goods temporal and spiritual, *purge your selves from*
'*all disorderly wayes*, to the end that God may be alwayes with
'you, who forsakes not those that trust in him. *But know this*
'*for certain, that God heareth not, nor dwelleth with sinners, nor*
'*in the soul that is given unto wickedness, nor in the man that is*
'*subject to sin.* And therefore let every one cleanse the wayes
'of his heart, and fly the danger, if he would not perish there-
'in. I have no other thing to write at this present, but that
'you would put in practice these things; and *the God of peace*
'*be with you all, and go along with us, and be present among us in*
'*our sincere, humble, and fervent prayers*, that he will be pleas'd
'to save all those his faithful, that trust in Christ Jesus.

'*Intirely yours, ready to do you service*
'*in all things possible, according unto*
'*the Will of God,*

Bartholmew Tertian.

Behold the Life and Doctrine, Instruction and Practice of these ancient *Waldenses*; how harmless, how plain, how laborious, how exceeding serious, and heavenly were they in their Conversation? These are the Men, Women, and Children, who, for above these five hundred years, have valiantly maintained a cruel War, at the expence of their most innocent blood, against the unheard of Tyranny's, and more than Paganish inhumanities, of proud blood-thirsting *Popes*, *Princes*, *Cardinals*, *Legats*, *Nuncio's*, *Archbishops*, and *Bishops*, but above all of the *Monkish Inquisitors*; whose most barbarous invented cruelties are the only demonstrations of their Wit; with whom its held to be a greater sin *to conceal a Heretick*, than *to be perjur'd*; *to obey an heretical Prince*, than *to murder*

Bern. de Gir. lord. de Hail. hist. de la Fr. lib. 10. Vesemb. orat. in Wald. Beza Hist. hom. dig. Viret. de ver. & fals. Religl. 4. c. 13. p. 249.

Cat. Test. ver. p. 534. *murder him; to marry a lawful Wife, than to keep a Whore.* In short, *to dissent, though never so conscientiously, than to murder, lye, steal, and commit all the enormities prohibited both in the first and second Table:* yea, so dark, so blind, so cruel have most generations been, that *there could be no so silly a dotage, no so ridiculous a superstition, no so detestable an idolatry, but did or might have found, not only an acceptance, but the favour of being impos'd, on most severe penalties*; who *having lost the sense of the true God, became so darkened as to believe whilst they were most zealous in fulfilling the will of* Beelzebub, *they were performing the most acceptable sacrifice to God; with whom the filthiest villain and sordidst wretch was more acceptable, than the most patient, sober, heavenly-minded man*; Nay, let him be never so virtuous, to say that the flesh, blood, and bones of Jesus, once nail'd upon the Cross, were not in a Wafer, (*held by the nasty fist of a fornicating Priest*) nay, God not in that Wafer, (though nibl'd by a Mouse, or the like vermin, just before) were enough to *Rack, Hang*, or *Burn*, without any farther Appeal, or Examination. 'Twas against the like Adversary's these poor *Waldenses* fought, by sufferings throughout the Nations, by *Prisons, Confiscations, Banishments, Wandrings* from *Hill* to *Valley*, from *Den* to *Cave*, being *mock'd, whipt, rack'd, thrown from Rocks & Towers, driven on Mountains*, and *in one night, hundreds perishing by excessive Frosts, Snows, and the like colds*; *smother'd in Caves, Starv'd, Prison'd, Rip'd, Hang'd, Dismember'd, Rift'd, Plunder'd, Strangl'd, Burn'd*; and whatsoever could be invented to ruin men, women, and children. These you pretend to be your Ancestors; from them you say you have your Religion; often are you in building their praises by your panigerical discourses; but, Oh! look back, I beseech you, how unlike are you to these afflicted Pilgrims? what resemblance is there of their life in yours? Did they purchase you a Liberty and Religion (can you think) at the loss of all that was dear to them, *that you might pass away your dayes and years in pride, wantonness, and vanity?* What proportion bears your *excess* with their *temperance?* your *gaudiness* with their *plainness?* your *luxury, and flesh-pleasing conversation*, with their *simplicity and self-denyal?* but, are you not got into that Spirit they condemned?

Vineaux. Memor. fol. 6. Hist. Wald. l. 2. c. 3. p. 20. Paul. Per. Hist. Wald. l. 2. c. 3. p. 48, 49. Paul. Per. Hist. Wald. l. 2. c. 4. p. 77, 78, 79, 80, 81, 82. Vign. Bib. hist. part. 1. Vineaux. Mem. fol. 6, 7. Mat. Paris in Hen. 3. An. 1220. Sigonius de Reg. Ital. l. 7. Sernay. chap. 47. Chass. l. 3. chap. 7.

ned? into that carnality & worldly-mindedness they reprov'd in their Persecuters? nay, into a strain of Persecution too, *whilst you seem to hide all under a cloak of Reformation.* What have you, besides their good words, that's like them? And do you think that words shall fend off the blows of Eternal vengeance? *That a little by-rote babble,* (though of never so good expressions in themselves) shall serve your turn? No; *From God I tell you, That whilst you live in the wantonness, pride, and luxury of the world, pleasing, and fulfilling the lust of the Eye,* 1 Joh. 2. 14, *the lust of the Flesh, and the pride of Life, God detests you all, and* 15, 16, 17. *laughs you and your worship to scorn.* Ne're tell me I am too rash, it's the Devil that sayes so; he has got two Scriptures at his fingers end in these dayes; one, *That there's none that doth good;* to the end, he may perswade all it's impossible to overcome, which is the reason so many are overcome; *although glory is promised to none but conquerers.* The second, *That we must not judge lest we be judged:* but away with the Devil and his hypocrisie too: I know what I say, and from whom I speak; once more I tell you all, That unless you forsake your *pride, luxury, avarice,* and *whole variety of vanities,* and mind the eternal Light in your hearts to obey it, *Wrath shall be your portion for ever;* whether you hear or forbear. Trust not your Souls on misapply'd Scriptures; *He that is a Child of God must* 1 Pet. 1. 12, *be holy, for God is holy; and none are his Sons and Daughters,* 13, 14. *but those who are adopted by the Eternal Spirit, and led thereby.* 8. 9. 14.

The Devil a Scripturian.

'Twas a holy, plain, humble, divine Life these poor suffering Christians both profess'd and practic'd; refusing to converse with any that liv'd in the superfluities and excess of the world; for which (if you will believe their very Adversaries,) they were persecuted: For sayes *Rainerius, They use to teach first what the Disciples of Christ ought to be, and that none are his Disciples but they that imitate his Life: And that the Popes, Cardinals, &c. because they live in luxury, pride, avarice, &c. are not the Successors of Christ, but themselves only, in that they walk up to his commandments;* thus (sayes he) *they win upon the People:* But if so, that none are Christians but those who imitate Christ, what will become of those who call themselves Christians, *and yet live at ease in the flesh, which should be crucified?*

Rain. Cap. de stud. pervert: alios & modo dicendi. f. 98. Barron. Eccl. Annal. Tom. 12. an. 1176. p. 835. Kranz. in Metrop. l. 8. sect. 18. & in Sax. l. 8. c. 16.

fied? This was the ground of their ſuffering, and their loud cryes againſt the Impieties of the greateſt; not ſparing any ranks from the Throne to the Dunghil, *as knowing their God was no reſpecter of Perſons.* And now if you would follow them indeed, if you would be Proteſtants in ſubſtance, if you would obtain the heavenly Inheritance, if you would be Eternally bleſſed, *be ye perſwaded to ſhake hands with all the pride and pomp of this vain World*; mind the concerns of an everlaſting reſt; let the juſt and ſerious Principle of God be the conſtant guide and companion of your minds; and let your whole hearts be exerciſed thereby, that you may experiment an intire Reformation and change of Affections: that having the joyes and glory of another world in your view, you may give your beſt diligence to make your *Calling* and *Election* to the poſſeſſion of them, *ſure* and *certain*; leſt *ſelling* that noble Inheritance for a poor *meſs of periſhing potage*, you never enter into his Eternal Reſt. And though this teſtimony may ſeem tedious, yet could it by no means be omited. *Mic.6.8,9.*

But becauſe no Inſtance hath been made to authorize our *laſt Reaſon* of converting ſuperfluities into the relief of diſtreſſed perſons (although one would think it is ſo equal, and ſober, that it needs no other Authority than its own, yet) I ſhall produce Two Teſtimonies ſo remarkable, that as they ever were eſteem'd truly good, ſo cannot be believ'd ſo by any, that refuſe to do the ſame, without believing their condemnation.

Eccleſ. Hiſt. p. 5. 593. 'It is reported of *Paulinus, Biſhop of Nola* in *Italy*; That 'inſtead of converting the Demeans of his Dioceſs to par-'ticular enrichments, he employ'd it all in the Redemption 'of poor Slaves and Priſoners; believing it unworthy of the 'Chriſtian Faith, to ſee God's Creation labour under the 'want of what he had to ſpare. All agree this was well done, but few agree to do the ſame.

Socrat. ſcholaſt. l. 7. c. 21. But more particularly that of *Acacius*, Biſhop of *Amida*; repreſented by *Socrates Scholaſticus*, in this manner; 'When 'the *Roman Souldiers* purpos'd in no wiſe to reſtore again 'unto

'unto the *King of Persia* such *Captives* as they had taken at the 'winning *Arazena*, being about seven thousand in number, '(to the great grief of the *King of Persia*) and all ready to 'starve for food; *Acacius lamented their condition*, and call-'ing his Clergy together, said thus unto them, *Our God hath 'no need of* DISHES, *or of* CUPS, *for he neither eateth 'nor drinketh, these are not his necessaries; wherefore seeing the 'Church hath many precious* JEWELS, *both of* GOLD *and 'SILVER, bestowed of the free will and liberality of the Faith-'ful, it is requisite that the Captive Souldiers should be therewith 'redeemed, and delivered out of prison and bondage; and they pe-'rishing with Famine, should therewith be refreshed and relieved.* 'After these, and the like Arguments, he prevailed to have 'them all converted into Money; some for their immediate 'Refreshment, some for their Redemption, and the rest for 'Costage, or provision to defray the charges of their Voyage. 'Which noble act had such an universal Influence, that it more 'fam'd the Christian Religion amongst the *Infidels*, than all 'their *Disputes*, or *Battels*; insomuch that the *King of Persia*, 'and an *Heathen*, said, The *Romans* endeavour to win their 'Adversaries both by Wars and Favours; and greatly desired 'to behold that man, who's Religion taught so much Charity 'to Enemies; which 'tis reported *Theodosius* the *Emperour*, 'commanded *Acacius* to gratifie him in. And if the Apostle *Paul's* expression hath any force, *That he is worse than an In-* 1 *Tim.* 5. 8. *fidel who provides not for his Family*; how greatly doth this Example aggravate your shame, that can behold such pity and compassion expres'd to Strangers, nay *Enemies*, and those *Infidels* too, and be so negligent of your own *Family*, (for *England* is no more) as not only to see its great necessity's unanswer'd; but that wherewith it should be satisfied, converted to gratifie *the lust of the Eye, the lust of the Flesh, and the pride of Life.* But however such can please themselves in the deceitful daubings of their *Priests*, and dream themselves members of Jesus Christ: Sure it is, these things were otherwise in the beginning; *for all was sold, and put into* *Acts* 4. 32, *a common Purse, to supply all Indigences*; not mattering earth- 33, 34, 35. ly Inheritances further than they might, in some sense, be- 36, 37.

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ſubſervient to the great end for which they were given; namely, the good of the Creation; having their minds and thoughts taken up with better things, and raviſh'd with the aſſurance of a more excellent Life and Inheritance in the Heavens, that ſhould never paſs away. And for any to flatter themſelves with being Chriſtians, whilſt exercis'd in the vanities, recreations, and cuſtoms of the world, as at this very day, *is to mock the great God, and abuſe their immortal Souls*; the Chriſtian Life is quite another thing. And leſt that any may object, *Many do great and ſeemingly good Actions, to raiſe their Reputation only; and others only decry Pleaſure, becauſe they have not wherewithal, or know not how to take it:* I ſhall preſent ſuch with the ſeveral brief Expreſſions of dying men, and thoſe of the greateſt Note and Rank; and whoſe Experience could not be wanting, to give the trueſt account how much their *Honours, Pleaſures, and Recreations, conduc'd to their ſatisfaction, upon the extream moments of their dying beds*, when Death, and that paſſage into vaſt Eternity, look'd them in the face.

The ſerious Apprehenſions and Expreſſions of ſeveral aged and dying Men of fame and learning.

Eccleſ. 2. 1, 2, 4, 5. 7, 8, 9, 10, 11.

1. *Solomon*, than whom none is ſaid to have more delighted himſelf in the enjoyments of this world, hear what he ſays, after all his experience: *I ſaid in my heart, Go to now, I will prove thee with mirth; therefore enjoy pleaſure: and behold, this alſo is vanity. I ſaid of Laughter, It is mad, and of Mirth, What doth it? I made me great works, builded Houſes, planted Vineyards, made Gardens and Orchards, planted Trees in them of all kind of Fruit. I got me Servants and Maidens, alſo great Poſſeſſions; I gathered me Silver and Gold, and the peculiar Treaſure of Kings, and Provinces; alſo Men-ſingers, and Women-ſingers, and the delights of the ſons of men; as Muſical Inſtruments, and that of all ſorts: So I was great, and increaſed more than all that were before me in* Jeruſalem. *And whatſoever mine eyes deſired, I kept not from them; I withheld not mine heart from any joy. Then I looked on all the works which my hands had wrought,*

wrought, and behold, ALL WAS VANITY AND VEXATION OF SPIRIT. The reason he gives in the 18th & 19th verses, is, That the time of enjoying them was very short; and uncertain he was who shall be benefitted thereby when he was gone: Wherefore he concludes all with this, *Fear God, and keep his Commandments; for this is the whole duty of man. FOR GOD SHALL BRING EVERY WORK INTO JUDGEMENT, WITH EVERY SECRET THING, WHETHER IT BE GOOD, OR WHETHER IT BE EVIL.* *Eccles.* 12. 13, 14.

2. *Ignatius*; who lived within the first hundred years after Christ, left this, amongst other things, behind him; who was torn in pieces of wild Beasts at *Rome*, for his true Faith in Jesus; *There is nothing better than the peace of a good Conscience*; Intimating there might be a peace to wicked Consciences, that is past feeling any thing to be evil, but swallowed up of the pleasures of the World. And in his Epistle to the Churches at *Ephesus Magnesia*, *Trallis* and *Rome*, upon his Martyrdom, saith, *Now do I begin to be a Disciple; I weigh neither visible nor invisible things, so that I gain Christ.* *Ignat. Epist. ad Ephes. Mag. Trall. Rom. Euseb. l.* 3. *c.* 32.

3. *Irenius*, (called a Father) saith; *Such who make large Confessions, and speak virtuous words, and yet are not conformable to them in their life and conversation, are nothing worth.*

4. *Justin Martyr*, (a Christian Philosopher) plainly tells us, in his relation of his conversion to the Christian Faith, *That the power of Godliness in a plain simple Christ, had that influence and operation on his soul, that he could not but betake himself to a serious and strict life*; and yet before a *Cynick*: And this gave him joy at his Martyrdom; having spent his dayes as a serious Teacher, and a good Example. And *Eusebius* relates that though he was a follower of *Plato's* doctrine; yet, when he saw the Christians piety and courage, he concluded no people so temperate, less voluptuous, and more set on divine things; which first induced him to be a Christian. *Euseb. Eccles. Hist. l.* 4. *c.* 8.

5. *Chryſoſtom*, (another Father, ſo call'd) ſaid, *To ſacrifice the whole ſoul and body to the Lord, is the higheſt ſervice we can pay unto him. God promiſeth mercy to penitent ſinners, but he doth not promiſe them they ſhall have ſo much time as to morrow for their repentance.*

6. *Charles the 5th*, Emperour of *Germany*, King of *Spain*, and Lord of the *Nether-lands*, After twenty three Pitch'd-fields, ſix Triumphs, four Kingdoms conquer'd, and eight Principalities added to his Dominions, (a greater Inſtance than whom can ſcarce be given) after all this Pomp, Reſigned all up to other hands; betook himſelf to his retirement; leaving this Teſtimony behind concerning the life ſpent in the honours and pleaſures of the world, and in that little time of his retreat from them all; *That the ſincere ſtudy, profeſſion and practice of the Chriſtian Religion, had in it ſuch joys and ſweetneſs, as COURTS were ſtrangers to.*

7. Sir *Philip Sidney*, a perſon whoſe parts, courage and virtue were of ſuch reputation, aſwel beyond the Seas as here at home, that had Queen *Elizabeth* agreed, upon the earneſt ſollicitation of the Polanders, he had ('twas ſaid) been elected King of that vaſt Dominion, of more than 2600 miles in circumference: when he lay upon his Death-bed, and juſt departing the world, he bad his friends behold in him the end of this worlds deſires and enjoyments; Reputing what was ſo much purſued by the Great Ones, *as poor, abject, and unworthy of their immortal ſouls*; and amongſt other things, his *Arcadia*, than which (though there have been many Newer *Romances*) there is not one more modeſt and ingenious; yet, as an effect of his youthful Melancholy Amours, that could be profitable unto none, but rather impreſs the like fancies upon others, and raiſe that which with all induſtry ſhould timely be allay'd and totally extinguiſhed in them; he earneſtly requeſted his great friend the *Lord Brook*, that it might be caſt into the flames, and never prove ſo injurious to his Memory (which he deſired to have continued and preſerved on more ſerious ſubjects) nor thoſe who ſhould

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ſpend their precious time in reading of it, as to be publiſhed to the world, (although it is tranſlated into moſt uſual languages:) Such were the ſerious apprehenſions of this dying man; and his advice to them he left behind him; who certainly then beſt knew the benefit or diſ-ſervice that would redound from the like converſation; neither have I obſerved any Perſon left upon Record, in all our *Engliſh* ſtories, whom all Perſons, as well as the *Hiſtorians*, agreed to merit ſo great an eſteem: but more eſpecially for his great Modeſty: Yet after all, we hear his Recantation of the many unneceſſary things, and his Recommendation of but the one thing neceſſary to his Friends, as what would moſt rejoyce at laſt.

8. Secretary *Walſingham*, in Queen *Elizabeth's* time, towards the concluſion of his dayes, in a *Letter* to his once *fellow Secretary*, then *Chancellor of England*, called Lord *Burliegh*; writes thus, 'We have lived enough to our Coun-'trey, our Fortunes, our Soveraign; it is high time we 'begin to live to our ſelves, and to our God. Which giving occaſion for ſome Court-humouriſt to viſit and divert him; 'Ah! ſaid he, while we laugh, all things are ſerious 'round about us; God is ſerious when he preſerveth us, and 'hath patience towards us; Chriſt is ſetious when he dieth 'for us; the Holy Ghoſt is ſerious when he ſtriveth with us; 'the whole Creation is ſerious in ſerving God and us; they 'are ſerious in Hell and Heaven; and ſhall a man that hath 'one foot in his grave, *jeſt* and *laugh*? None can be ſerious too ſoon, becauſe none can be good too ſoon; away then with all fooliſh talking and jeſting, and mind more profitable things.

9. *One* they call Sir *John Maſon*, who had been Privy Counſellor to four Princes, and ſpent much time in the preferments and pleaſures of the world; retired with theſe regretful ſayings; 'After ſo many years experience, Serioufneſs 'is the greateſt wiſdom, Temperance the beſt Phyſick, a good 'Conſcience is the beſt eſtate; and were I to live again, I

'would change the COURT for a Cloyſter, my Privy Coun-'ſellors buſsles, for an Hermits retirement; and the whole 'life I lived in the *Palace*, *for one hours enjoyment of God in* '*the Chappel*. ALL THINGS ELSE FORSAKE ME BE-'SIDES MY GOD, MY DUTY, AND MY PRAY-'ERS.

10. One call'd Sir *Henry Wotton*, *thought it to be the greateſt happineſs in this life, to be at leiſure to be, & to do good*; As in his latter end, he was wont to ſay, when he reflected on paſt times, (though a man eſteem'd ſober and learned) HOW MUCH TIME HAVE I TO REPENT OF, AND HOW LITTLE TO DO IT IN!

11. The *Lord Bacon*, ſometime before his death, confeſſed, 'That to be *Religious*, was to live *ſtrictly* and *ſeverely*; for if 'the opinion of another World be *falſe*, yet the *ſweeteſt life* '*in this World* is *Piety*, *Virtue*, and *Honeſty*; if it be *true*, 'there be none ſo *wretched*, and *miſerable*, as *looſe*, *carnal*, and '*prophane* Perſons.

12. One Dr. *Donne*, and a great *Poet*, taking his farewel of his Friends on his dying bed, left this ſaying behind him, *for them to meaſure their fancies, and their actions by; I repent of All my life, but that part of it I ſpent in communion with God, and doing good.*

13. *Selden*, the greateſt *Scholler* and *Antiquary* of theſe Kingdoms; one who had taken a diligent ſurvey of what knowledge was conſiderable amongſt the *Jews*, *Heathens*, and thoſe call'd *Chriſtians*; at laſt profeſſeth this, towards the end of his dayes, That notwithſtanding he had been ſo laborious, gather'd ſo many curioſities of Learning in Books and Manuſcripts, comprehending almoſt all ſubjects in the world, yet could he reſt his Soul on none ſave the Scriptures; and above all, *that paſſage lay as moſt remarkable upon his ſpirit*, *Titus* 2. 11, 12, 13, 14, 15. *For the grace of God that bringeth Salvation, hath appeared to all men; teaching us, that denying ungod-*

ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and glorious Appearing of the great God, & our Saviour Jesus Christ; who gave himself for us, that he might redeem us from All iniquity, and purifie unto himself a peculiar People, zealous of good works: These things speak, and exhort, and rebuke with all authority.

14. *Hugo Grotius*, than whom, these latter Ages think they have not had a man of more profound Policy and universal Learning; as well in his Commentaries on the *Bible*, as *various other Labours*; left this remarkable saying behind him, which should abate the edge of other mens inordinate desires after what *they falsely call Learning*; namely, I WOULD GIVE ALL MY LEARNING AND HONOUR FOR THE PLAIN INTEGRITY, AND HARMLESS INNOCENCY OF *JEAN URICK*; who was a Religious poor man, that spent eight hours of his time in Prayer, eight in Labour, and but eight in Meals, Sleep, and other necessary's. And to one that admired his great Industry, he returned this by way of complaint; *Ah! I have consumed my life in laboriously doing nothing.* And to a third, that inquired of his Wisdom and Learning, what course to take; he solemnly answered, BE SERIOUS. Such was the sense he had, how much a *serious life* out of that vainglory of the worlds fruitless learning, *was of force towards a dying hour*; and answering, yea, excelling all other Considerations.

15. To whom I joyn *Salmasius*, that famous *French* Protestant Scholler, and the others *Contemporary*; who (after his many Volumns of Learning, by which he had acquired so much esteem, as scarcely to be nam'd without venerable Titles) confessed so far to have *mistaken true Learning*, and that in which solid happiness consists, that he exclaim'd thus against himself, *Oh! I have lost a world of TIME; TIME, that most precious thing in the world; whereof, had I but one year more, it should be spent in* David's Psalms, *and* Paul's Epistles;

Prov. 9. 10. Chap. 16. 6, 17. piſtles; *Oh Sirs!* (ſaid he to thoſe about him) *Mind the World leſs, and God more: The fear of the Lord, that is Wiſdom; and to depart from evil, that is Underſtanding.*

16. *Cardinal Mazarine*, the great Stateſman of his time, whoſe aim was to obtain the Glory and Greatneſs of the World; and to which end, all other conſiderations he made ſubmit; was of another mind a little before his death; being awakened by the ſmart laſhes of Conſcience, which repreſented his Souls condition in ſo diſmal a manner, and caus'd ſuch aſtoniſhment of mind, that with weeping, he cry'd out, O MY POOR SOUL! WHAT WILL BECOME OF THEE? WHITHER WILT THOU GO? And ſpake one day thus to the *Queen-Mother* of *France*, *Madam*, YOUR FAVOURS HAVE UNDONE ME; WERE I TO LIVE AGAIN, I WOULD BE A CAPUCHIN, RATHER THAN A COURTIER.

17. And to conclude theſe ſerious Inſtances, I ſhall make one more, which though in order ſhould have come in before; yet becauſe one of the moſt importent, and this Nations more peculiarly fit for conſideration, I ſhall place it here; and namely, The dying words of *HENRY*, *Prince of Wales*, *eldeſt Son to King JAMES*; of whom others ſay many generous things: hear what account he gives of himſelf at laſt. A Perſon, whom he more then ordinarily eſteem'd, and that had been his companion at *Tennis*, asking him, How he did? was anſwered thus, (amongſt many other ſober expreſſions) AH *TOM!* I IN VAIN WISH FOR THAT TIME I LOST WITH THEE, AND OTHERS, IN VAIN RECREATION: So vain was Recreation, and ſo precious was Time upon a dying bed. And why wiſh'd he, with others, for more time, but that it might be otherwiſe employ'd? Thus hath the juſt Principle, and holy Spirit of God, throughout all Generations, convinced men of their vanity and folly upon their dying beds, who before were too much taken up therewith, to mind either a dying bed, or vaſt Eternity; but when their dayes were almoſt numbred, when

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mortality haſten'd on them, when the revelation of the righteous Judgement was at the door, and that all their worldly Recreations and Enjoyments muſt be parted with, and that Eye for ever ſhut, and Fleſh turn'd to worms-meat that took delight therein; then, O then, it was the holy Witneſs had time to plead with Conſcience; then nothing but a holy, ſtrict, and ſevere life was valuable; then *All the world for a little time, who before had given all their time for a little of a vain world.* But if ſo ſhort a repreſentation of the inconſiſtency of the vanities of the world with the Chriſtian life, could make ſo deep an impreſſion; Oh! to what a noble ſtature, and large proportion had they been grown in all Pious and Heavenly knowledge, and how much greater had their Rewards been, if they contentedly had foregone thoſe periſhing Entertainments of the World betimes, and given the exerciſe of their minds to the tuition and guidance of that univerſal Grace and Holy Spirit of God; which had ſo long ſhined in darkneſs, uncomprehended of it; and was at laſt but juſt perceiv'd to give a ſight of what they had been doing all their dayes. I ſhall wind up the whole with this ſhort Deſcription of the *Chriſtians* within the firſt hundred years after Chriſt, as what may further juſtifie not only my *Reaſons*, but the *Dying Expreſſions* of theſe ſeveral Perſons; *viz.* That *as a ſevere life is the Chriſtian life, ſo that it is incomparably ſweeter than all the vain Inventions, Faſhions, and Pleaſures of the World.*

Eph. 4. 12, 13. *Rev.* 22. 12.

18. The deſcription was originally given by *Philo-Judæus*, and cited by *Euſebius Pamphilus*, thus: 'That thoſe Chriſtians renounced their ſubſtance, and ſever'd themſelves from all the cares of this life; and forſaking the Cities, they lived ſolitarily in Fields and Gardens: They accounted their company who followed the Country-life, (of cares and buſtle) *as unprofitable and hurtful unto them*, (as it was likely) *who then lived thus, to the end that with earneſt and fervent deſire they might imitate them, which lead this prophetical and heavenly life.* In many places this people liveth, (for it behoveth as well the *Grecians* as the

Phil. Judæus de Vit. Contemplativ. Euſeb. Pamphil. Eccleſ. Hiſt. lib. 2. *cap.* 17.

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'*Barbarians* to be partakers of this absolute goodness) But 'in *Egypt* in every Province they abound, and especially a-'bout *Alexandria*. From all parts the better sort with-'drew themselves into the soil and place of these Worship-'pers, (as they were called) as a most commodious place, ad-'joyning to the Lake of *Mary*, in a low Vale, very fit both 'for its security, and the temperance of the Air. They are 'further reported to have Meeting-houses, where the most 'part of the day was employed in worshipping God; that 'they were great Allegorizers of the Scriptures, *making them 'all figurative*; That the external shew of words (or the let-'ter) resembleth the superficies of the body; and the hid-'den sense or understanding of the words, seem in place of 'the soul; which they contemplate, by their beholding 'names, as it were in a Glass; (meaning that their Religi-'on consisted not in reading the letter, disputing about it, 'or accepting things in litteral constructions; but that they 'placed their Religion in the thing declared of, the Sub-'stance it self, bringing things neater to the mind, soul, and 'spirit, and pressing into a more hidden and heavenly 'sense; making Religion to consist *in the temperance and 'sanctity of the Mind, and not in the formal outside. Worship so much now a-dayes in repute*, fitter to please Comedians than Christians. Such self-denying conversations was the practice of those times, and onely badge of true Christianity; but now the case is alter'd; People will be Christians, and have their worldly-mindedness too: *But though God's Kingdom suffer violence by such*, yet shall they never enter; the Life of Christ and his followers hath in all Ages been another thing; *And there is but One Way, One Guide, One Rest, all which are pure and holy.*

But if any (notwithstanding our many sober Reasons and numerous Testimonies, from Scriptures, Examples and Experience, of spiritual and religious, worldly and prophane, living and dying men, at home and abroad, of the greatest note, fame and learning in the whole world) shall yet remain lovers and imitaters of the folly and vanity condemned; if the cryes and groans, and sighs, and tears, and com-

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plaints and mournful wiſhes of ſo many reputed Great, nay ſome Good men; *O that I had more time! O that I might live a year longer, I would live a ſeverer life! O that I were a poor Innocent* Jean Urick! *All is vanity in this world: O my poor ſoul, whither wilt thou go? O that I had the time, ſpent in vain recreations! A ſerious life is above all*, and ſuch like: And can nothing prevail! But if yet they ſhall proceed to folly, remain unſatisfied, and follow the world; what greater evidence can they give of their heady reſolution to go on impiouſly to *deſpiſe God*, to *diſobey his Precepts*, to *deny Chriſt*, to *fear, not bear his Croſs*; to *forſake the Examples of his Servants*; *to give the lie to the dying ſerious ſayings, and conſent of all Ages*; *to harden themſelves againſt the checks of Conſcience*; *to befool and ſport away their precious time, and poor immortal ſouls to woe and miſery?* In ſhort, 'tis plainly to diſcover you neither have Reaſon to juſtifie your ſelves, nor yet enough of Modeſty to bluſh at your own folly; but as having loſt the ſenſe of one and th'other, go on to *eat and drink*, and *riſe to play*. In vain therefore is it for you to pretend to fear the God of Heaven, whoſe minds ſerve the Godd of the pleaſures of this world: In vain is it to ſay you believe in Chriſt, *who receive not his ſelf-denying Meſſage*: and to no better purpoſe will all you do avail. If he that had *loved God, and his Neighbour, and kept the Commandments from his youth*, was excluded from being a Diſciple, *becauſe he ſold not all and followed Jeſus*; with what confidence can you call your ſelves Chriſtians, who have neither kept the Commandments, nor yet forſaken any thing to be ſo? And if it was a barr betwixt him and the eternal life he ſought; that notwithſtanding all his other vertues, love to money, and his external poſſeſſions could not be parted with; what ſhall be your end, who cannot deny your ſelves many leſs things, but are daily inventing vanities to your fleſhly appetites? certainly much more impoſſible is it to forſake the greater? Chriſt try'd his love, in bidding him *forſake all*, becauſe he knew (for all his brags) that his mind was rivetted therein; not that if he had enjoy'd his poſſeſſions with Chriſtian indifferency, much of them might not have been continued

Exod. 32. 6. *Amos* 6. 3, 4, 5, 6. *Eph.* 4. 17, 18, 19, 20, 21, 22, 23, 24. 2 *Tim.* 2. 19 *Mat.* 19. 16, 17, 18, 19, 20, 21, 22.

and retain'd; but what then is their doom, whose hearts are so fixed in the *vanities* of the World, that they will rather make them *christian* than part with them? But such a Christian this young man might have been, who had more to say for himself, than the strictest Pharisee living dare pretend to; yet he went away *sorrowful from Jesus*. Should I ask you, if *Nicodemus* did well to come by night, and be *ashamed* of the Great *Messiah* of the World, and if he was not *ignorant* when Christ spake to him of the *new Birth*? I know you would answer me, Yes, *he did very ill, and was very ignorant*; but stay a while, the beam is in your own eyes; you are ready doubtless to condemn *him*, and the *young man*, for not doing *what you not only refuse to do your selves, but laugh at others for doing*. Nay, had such *passages* not been writ, and were it not for the reverence some pretend for the *Scriptures*, they would both be as *stupid* as *Nicodemus* in their answers to such Heavenly matters, and ready to call it *Canting in any to speak so*; as it is frequent for you, when we speak to the same effect, though not the same words: just with the *Jews*; at the time they called God their Father, they dispised his Son; and when he spake of sublime and heavenly Mysteries, *some cry'd, He has a Devil*; *others, He is mad*; *and most of them, These are hard sayings, who can bear them?* And to you all that sport your selves after the manners of the World, let me say, That you are of those *who profess you know God, but in Works deny him*; *living in those Pleasures, which slay the Just in your selves*: for though you talk of believing, it is no more then taking it for granted, that there is a God, a Christ, Scriptures, &c. without farther concerning your selves to prove the verity thereof to your selves, or others, by a strict and holy Conversation; which slight way of believing, is but a light and careless way of ridding your selves of farther examination; and rather throwing them off with an inconsiderable granting of them to be so, than giving your selves the trouble of making better enquiry (leaving that to your *Priests*, oft-times more ignorant, and not less vain and idle than your selves) which is so far from a Gospel-Faith, that 'tis the least respect you can shew God, Scriptures, &c. and

Joh. 3. 1, 2, 3, 4, 5.

Titus 1. 26.

next

next to which kind of believing, *is nothing under a doubt, and a denyal of all.* But if you have hitherto laid aside all Temperance, Reason, and Shame, at least be intreated to resume them now in a matter of this importance, and whereon no less concernment rests, than your temporal and eternal happiness. *Oh! Retire, retire, observe the reproofs of Instruction in your own minds; that which begets melancholy in the midst of mirth, which cannot solace it self, nor be contented below immortality; which calls often to an account at nights, mornings, and at other seasons; which lets you see the vanity, the folly, the end and misery of these things: that is the just Principle, and holy Spirit of the Almighty; hear him, obey him, converse with them who are led by him; and let the glories of another World be eyed, and the recompence of reward kept in sight:* admit not the thoughts of former follyes to revive, but be steady, and continually exercised by his *Grace, to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world*; for this is the true and heavenly nature of Christianity; *to be so awakened and guided by the Spirit and Grace of God, as to leave the sins and vanities of the world, to have the affections regenerated, the mind reformed, and the whole man so baptized into purity and faithfulness towards God and Man, as to act with reverence, justice, and mercy; to care for very few things; to be content with what you have; to use all as if you us'd them not; and to be so disentangled from the lusts, pleasures, profits, and honours of the world; as to have the mind raised to things above, the heart and affections fixed there, that in all things you may glorifie God, and be as Lights set on a Hill, whose shining Examples may be conducing to the happiness of others, who beholding such good works may be converted, and glorifie God the Father of Lights, in which you all would be eternally blessed.* Tit. 2. 11, 12, 13, 14.

But if the Impenitence of any is so great, their pursuit of folly as earnest, and notwithstanding what has been thus seriously offer'd to reclaim them, they are resolved to take their course, and not to be at leisure for more divine things, I have this farther to leave with them, from the Almighty, who first injoyn'd me this work, *That tribulation, anguish, and*

Rom. 2. 4, 5, 6. 9. *ſorrow, ſhall make their dying beds; indignation and wrath, ſhall wind up their dayes; trouble and vexation of mind and ſpirit, ſhall be the miſerable fruits, which are eternally to be reaped at the rewards of all their wretched folly and rebellions;* Gal. 6. 4, 5, 6, 7, 8. *Be not deceived, God will not be mocked:* It's ſo irreverſibly decreed; *Whatever is ſown here, ſhall be reaped hereafter.* And juſt is the Almighty, to make good his determinations upon ſuch, who inſtead of employing the time given them, to work out their Salvation with fear and trembling, have ſpent it in the pleaſures of the Fleſh, which periſheth, as if their Heaven were here: nor can it ſeem unreaſonable, ſince he hath thus long waited with Rev. 3. 20. remiſſion of ſin, and eternal Life in his hand, to diſtribute to them that repent; that if they will not, to reward ſo great Rev. 21. 27. obſtinacy, and love of this periſhing world, with everlaſting Rev. 22. 13, 14, 15. tribulations, which he will as certainly recompence, as he is God over all, Holy, and Juſt for ever.

But I am otherwiſe perſwaded of many; yes, I am aſſured the everlaſting Mercies of God have been ſo extended to many, as this will prove an effectual *Call* yet further to bring them out of the wayes and cuſtomes of this World that paſſeth away; and a means for eſtabliſhing ſuch, who hitherto have been unfaithful to what they have been already convinced of. And you, my Friends, whoſe minds have received the ALLARUM, *whoſe hearts have truly heard the Voice of one crying in the Wilderneſs, where you have been ſtraying from the Lord, Repent, repent.* To you, in the Name of this Living dreadful God, I ſpeak, I cry, *Come away, come away; Ah! what do you there? Why are you yet behind? that's not your Reſt; its polluted with the Sins and Vanities of a periſhing World: Gird up your Loyns; Eye your Light (One in all) Chriſt Jeſus, the ſame yeſterday, to day, and for ever; who hath enlightned every one, follow him, he will lead you to the City that's deſcended from Heaven, to the new Jeruſalem, & God the Judge of all; into which nothing that defiles can enter, or have admiſſion.*

Mind not the difficulties of your March; great and good things were never interpriz'd and accompliſhed without difficulty

culty and hardship; which always render their injoyment but the more pleasant and glorious in the end. Let the holy Men and Women of old, be your examples; Remember good old *Abraham*, the excellency of whose Faith is set out by his obedience to the Voice of God, *in forsaking his Fathers house, Kindred, Lands, Country, and Customs of it; never to return again.* And *Moses*, that might in probability have been a King; by Faith in God, leaves *Egypts* glory, and *Pharoah's* favours, and chuses rather to sojourn and pilgrimage with the despised, afflicted, tormented *Israelites* in the Wilderness, than to enjoy the pleasures of that great Court for a season; esteeming Christ's reproaches greater riches than *Egipts* treasures. But above all, how great was the reproach, how many the sufferings, what bitter mockings did Jesus suffer at the hands of his enemies? yet with what patience, meekness, forgiveness, and constancy did he, in all his actions, demean himself towards his bloody Persecutors? *Despising the shame, enduring the Cross, for the joy that was set before him:* And hath left us this glorious Example, that we should follow his steps, which hath in almost every Age been imitated. The Apostles sealed their Testimonies with their blood, and multitudes, after the examples of their constancy; esteeming it the greatest honour, as it was always attended with the signal'st demonstrations of Divine Love. How memorable was that of *Origen*. *If my Father were weeping upon his knees before me, and my Mother hanging about my neck behind me, and all my Brethren, Sisters, and Kinsfolks, lamenting on every side, to retain me in the life and practice of the World, I would fling my Mother to the ground, run over my Father, despise all my Kindred, and tread them under my feet, that I might run to Christ:* yet is it known, how dutiful and tender he was to all. Not much unlike to this, was that noble and known Instance of latter dayes, in *Galeacius Caracciolus, Marquess of VICO*, one of large Revenues, great Relations, and Reputation in the World; who voluntarily abandoned his Friends, Estate, and Country; nay, which was more intollerable to nature, all this he did, *notwithstanding the importunity and tears of an affectionate Wife, and many innocent young Children, that seemed to arrest*

Gen. 12. 1, 2.

Heb. 11. 24, 25, 26, 27.

Isa. 53. 3.

Heb. 12. 1, 2.

1 *Pet.* 2. 21, 22, 23.

arreſt his leggs, by their tender and pitiful embraces; reſolutely ſaying with *Moſes*, *That he would rather ſuffer Afflictions with the firſt Reformers, and Proteſtants, than enjoy the plenty, favour, and pleaſures that attended his former life, whilſt in the Roman Religion.* Nor is it poſſible for any now to quit the World, and live a ſerious godly life, without the like ſuffering and perſecution. There are among us alſo, who have not been without the exerciſe of ſuffering the diſpleaſure of their moſt dear and intimate Relations and Friends; and all thoſe troubles, diſgraces, & reproaches, which are accuſtomed to attend ſuch as forgo the honours, pleaſures, ambition, and preferments of the World, and rather chuſe to live an humble, ſerious, and ſelf-denying life; *Wherefore, my Friends, ſince we are compaſſed about with ſo great a cloud of Witneſſes, let's lay aſide every weight, and the ſins of Vanities that do ſo eaſily beſet us, and with a conſtant holy patience run our Race, having our Eyes fixed upon Jeſus the Author and finiſher of our Faith, not minding what's behind*; ſo ſhall we be delivered from every ſnare; no ſin ſhall gain us, no frowns ſcare us from our ſelf-denying life; *and honour, glory, immortality, and eternal Life, ſhall recompence our Sufferings*; and the Truth be more abundantly exalted: For the cry is long ſince gone up; *How long! How long! How long! O Lord God, holy and true, will it be, ere thou wilt come and take thy great Power, and Raign?* To which, the anſwer hath been, *Yet a very little while, and he that ſhall come will come, and will not tarry, to viſit the dark corners of the Earth with his great Salvation, to deſtroy the enemies of his Choſen, and make way for the righteous Nation; to bind Satan in chains, and his wandring Spirits in fetters of Iron*; that *the Priſoner may come out of the pit, and the Spirit that's grieved, rejoyce*; that *the Lame may leap as an Hart, and the tongue of the Dumb may ſing*; that *waters may ſpring in the Wilderneſs, and ſtreams in the Deſart, and the barren Land become a ſtanding Pool*; that *Truth may repleniſh the Earth, and Righteouſneſs run down like a mighty ſtream*; that *joy, peace, and ſerenity, may cover the whole Creation.*

2 *Tim.* 3.12. 1 *Pet.* 4.1,2, 3,4,5. *Heb.* 12.1. *Rom.* 5.1,2, 3,4. *Phil.* 3.13. *Rom.* 2.7. *Rev.* 22. *Pſal.* 89.46. *Rev.* 6.10. *Jer.* 23.1. & 36.29. *Ezek.* 26. 11,12. *Pſal.* 79.11. *Iſa.* 42.7. *Zach.* 9.11, 12.

Which,

Which, as it hath been promiſed, ſo is it on its way to be accompliſhed; *for the eternal Sabbath is at hand*, in which the doer of his own works ſhall periſh; and that everlaſting Jubilee at the door, to which whomſoever ſhall come without *the Robe that has been firſt waſh'd white in the Blood of the Lamb, and the many Tribulations*; *ſhall be caſt out into utter darkneſs, where will be weeping and gnaſhing of teeth for ever.* But as for the Redeemed and Sanctified of God, *who have followed Jeſus in the narrow path of Regeneration, and not loved their lives unto the death, their ſorrow ſhall fly away, every tear ſhall be wiped from their eyes, and ſighing ſhall be heard no more within their Borders*: But joyes unſpeakable and full of glory ſhall be their everlaſting Inheritance; ſo ſhall Divine Honour, and Eternal Hallelujahs be unanimouſly rendered to him that ſits upon the Throne, and the Lamb, who is the moſt High and Holy One, that Lives and Reigns, God bleſs'd and renoun'd for ever. *Amen.*

Iſa. 35. 6,7, 8.
Iſa. 32. 16.
Amos 5. 24.
Iſa. 32. 17.
Mat. 22. 11, 12, 13, 14.
Rev. 7. 12, 13, 14, 15, 16, 17.

THE END.